

# I Ching

Vincent Koh



W I S D O M  
R E V E A L E D



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I Ching : wisdom revealed = Yi jing  
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## HEAVENLY STEMS AND EARTHLY BRANCHES

### HEAVENLY STEMS (HS)

甲	Jia	H1	-	Yang Wood
乙	Yi	H2	-	Yin Wood
丙	Bing	H3	-	Yang Fire
丁	Ding	H4	-	Yin Fire
戊	Wu	H5	-	Yang Earth
己	Ji	H6	-	Yin Earth
庚	Geng	H7	-	Yang Metal
辛	Xin	H8	-	Yin Metal
壬	Ren	H9	-	Yang Water
癸	Gui	H10	-	Yin Water

### EARTHLY BRANCHES (EB)

子	Zi	Rat	E1	-	Yang Water
丑	Chou	Ox	E2	-	Yin Earth
寅	Yin	Tiger	E3	-	Yang Wood
卯	Mao	Rabbit	E4	-	Yin Wood
辰	Chen	Dragon	E5	-	Yang Earth
巳	Si	Snake	E6	-	Yin Fire
午	Wu	Horse	E7	-	Yang Fire
未	Wei	Ram	E8	-	Yin Earth
申	Shen	Monkey	E9	-	Yang Metal
酉	You	Rooster	E10	-	Yin Metal
戌	Xu	Dog	E11	-	Yang Earth
亥	Hai	Pig	E12	-	Yin Water

## THE HOUR PILLAR CHART

Hour of Birth \ HS of Day Pillar	H1 H6	H2 H7	H3 H8	H4 H9	H5 H10
2300 - 0100 E1	H1 E1	H3 E1	H5 E1	H7 E1	H9 E1
0100 - 0300 E2	H2 E2	H4 E2	H6 E2	H8 E2	H10 E2
0300 - 0500 E3	H3 E3	H5 E3	H7 E3	H9 E3	H1 E3
0500 - 0700 E4	H4 E4	H6 E4	H8 E4	H10 E4	H2 E4
0700 - 0900 E5	H5 E5	H7 E5	H9 E5	H1 E5	H3 E5
0900 - 1100 E6	H6 E6	H8 E6	H10 E6	H2 E6	H4 E6
1100 - 1300 E7	H7 E7	H9 E7	H1 E7	H3 E7	H5 E7
1300 - 1500 E8	H8 E8	H10 E8	H2 E8	H4 E8	H6 E8
1500 - 1700 E9	H9 E9	H1 E9	H3 E9	H5 E9	H7 E9
1700 - 1900 E10	H10 E10	H2 E10	H4 E10	H6 E10	H8 E10
1900 - 2100 E11	H1 E11	H3 E11	H5 E11	H7 E11	H9 E11
2100 - 2300 E12	H2 E12	H4 E12	H6 E12	H8 E12	H10 E12



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## Publisher's Note

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The author of *I Ching – Wisdom Revealed*, Vincent Koh, is our long-time collaborator and friend. We are honoured to be able to publish his fifth book on the I Ching, one of the most ancient and profound texts in history. An expert on the topic of Feng Shui and the I Ching, Vincent has always been generous with his knowledge, hoping to expose more people to this divine Chinese art.

The origins of the I Ching date back to a few thousand years, and has been considered the quintessence of Chinese culture since then. The 64 hexagrams and eight trigrams combine the knowledge of Heaven and Earth, and is a guide for people as they navigate through their futures. However, it is not a text that can be easily understood.

In this edition, Vincent's simple and practical interpretation of the text will bring readers through the ancient book with ease, so that they will be able to interpret and analyse the results of their own divination. We would like to wish you the all the best in your attempts to understand the future.

We would like to thank Vincent Koh for giving us the honour of publishing this important book, Jasie Seah for her cover design and the production team for their best efforts in putting this book together.

# The Author



Vincent Koh is the founder of the Singapore Feng Shui Centre. He developed an interest in Feng Shui during his long successful career in the building industry which spanned over 30 years. Over time, many of his clients began to seek his advice on Feng Shui.

After many years of research, practice and mentoring in Feng Shui, Vincent began sharing his knowledge in public seminars and through his teachings. To date, he has successfully trained over a thousand students globally through the "Basic Science of Feng Shui" course. "Four Pillars of Destiny", "Zi Wei Dou Shu" and "The I Ching" are some of the popular courses taught by him.

Vincent has written four other books on Feng Shui: *Hsia Calendar*, *Feng Shui for the New Millennium*, *Unveil Your Destiny* and *Basic Science of Feng Shui*. He has also designed an English version of the Luo Pan (Feng Shui Compass), and the popular I Ching Divination Cards.

Vincent holds a Diploma in Marketing from the Chartered Institute of Marketing (UK), a Diploma in Sales and Marketing (Marketing Institute of Singapore) and is an executive committee member of the International Feng Shui Association (IFSA). He has been a moderator and speaker at the International Feng Shui Convention (IFSC) held in Singapore. He was awarded the title of Grand Master at the 6th IFSC in 2009.

Vincent's role as a mentor and educator of the art and science of Feng Shui is a unique and groundbreaking achievement. According to Vincent, "Feng Shui is subtle, simple and graceful", and he applies the art and science to compliment the aspects of building and design aesthetics.

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# Foreword

This book has been a long time coming. When I was a young chap, I was captivated by the study of the I Ching. This happened after I bought my first book on the subject, James Legge's *I Ching: or the Book of Changes*. It was a great read and since then, I was determined in my quest to study the subject in detail. What intrigued me further was Confucius' devotion to the I Ching and his endorsement of the I Ching as one of the premier Chinese classical texts. Also, scholars from the Western world have been studying and translating the classical text since the 19th century.

Access to the subject matter back then was very limited. Now, with the Internet and more books available in the market, there is a wealth of knowledge on this subject out there. Even courses on I Ching are taught in English and other languages, thus opening the study of I Ching to a far wider audience than before.

I have always wanted to write a book about the I Ching, as I have been teaching the subject for many years. I had received numerous requests from students and friends to publish such a book. Eventually, I managed to squeeze some time out of my schedule to complete this book on the I Ching.

Personally, I have benefited immensely from the study and application of the I Ching. It must be said that an in-depth study of the I Ching, due to its theoretical, classical and divination nature, is not only fairly complex but also extremely time consuming. However, I must stress to those who are pursuing the study of this subject that it is a very fulfilling and self-actualising process. We learn new things every day and so the learning process must be life-long. I wish you all good luck and all the best.

I hope that you will enjoy reading this book.

I wish to acknowledge the following people who have contributed to the publication of this book: Max Koh, for his precious research work; my wife Nancy, for typing and editing the script; and Master Ong Teck Chuan, who enlightened me with his knowledge on the interpretation of the I Ching. I also like to extend my sincere thanks to Jasie Seah, my student who designed the cover of this book, my publisher; Mdm Lim Li Kok who has motivated me to continue writing and sharing my research work. And lastly, to all my students who brought case studies to class for my analysis and in the course verified the amazing accuracy of I Ching divinations.

**Vincent Koh**





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*Chart 1: The Index Chart of the 64 Hexagrams, on page 60; Chart 2: The Eight Families Chart, on page 106; Chart 3: To Match Each Line with an Earthly Branch, on page 120; Chart 4: Names of Hexagrams, on page 111; Chart 5: To Locate the Subject and Object line (part 1), on page 122; Chart 6: To Locate the Subject and Object line (part 2), on page 123; Chart 7: Combinations and Clashes of the Earthly Branches, on page 140; Chart 8: Life Cycle of the 10 Heavenly Stems, on page 141; Chart 9: Heaven Void, on page 143; Chart 10: Locating the Conception Line, on page 147; Chart 11: Erecting the 64 Hexagrams, on page 199.*

## Chapter 1

### INTRODUCTION

#### 1. About the I Ching

What is the **I Ching**? The I Ching is an ancient Chinese art of divination. It is considered the ultimate subject in Chinese metaphysics study, since it provides the foundation for other fields of study such as Feng Shui. For thousands of years, the ancient Chinese have consulted the guidance of the I Ching for their day to day life, just like that of any western oracle system. However, the I Ching does not mention God or preach about religion. It talks about philosophy and dispenses words of wisdom on moral guidance and way of life.

The book of I Ching, also known as the **Book of Divination**, or the **Book of Changes**, is an ancient classic. It is an oracle that offers interpretations of great wisdom, and many people have consulted the I Ching for guidance in major decisions. However, if you treat the oracle with disrespect by asking silly questions, or consulting on the same question multiple times, the I Ching will give you irrelevant answers.

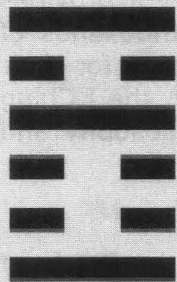
The study of I Ching consists of symbols, formulas and permutations. The I Ching is based on a series of symbols referred to as **trigrams** and **hexagrams**. They are made up of straight lines that are either broken or continuous, to reflect the concepts of **Yin** and **Yang** respectively. A trigram is made up of three such lines, while a hexagram is made up of two trigrams, with a total of six lines. An understanding of the eight basic trigrams will provide great insight into the study of I Ching, and facilitate a deeper understanding of the patterns of change inherent in nature and human life.

There is a reality beyond Yin and Yang. This is known as **Tai Ji (Tai Chi)**. These lines are used to create hexagrams in the I Ching and are always constructed and read from bottom to top. Each line in a hexagram can be either Yin or Yang. The various combinations give rise to 64 different hexagrams.

## 2. Understanding the Art of I Ching

The I Ching communicates through the 64 hexagrams for the purpose of divination. In order to interpret a hexagram, it is necessary to understand its root trigram, and its relevant texts and judgments.

The text also considers the next appropriate course of action to take. Any kind of question can be put to the I Ching for advice, comment and recommendation.



To consult the I Ching, all you need to do is to erect a hexagram that consists of two trigrams or six lines. There are only two possibilities of lines – a continuous line (Yang) or a broken line (Yin). The I Ching's answer to your question will be embedded in these six lines. There are only 64 hexagrams in total that could convey your answer. This process is a simple yet complex task to perform.

There are eight trigrams, formed from all possible combinations of Yin and Yang lines. Each of the trigram is associated with a basic element that reflects the quality of its energy: **Heaven, Earth, Thunder, Wind, Water, Fire, Mountain and Lake.**

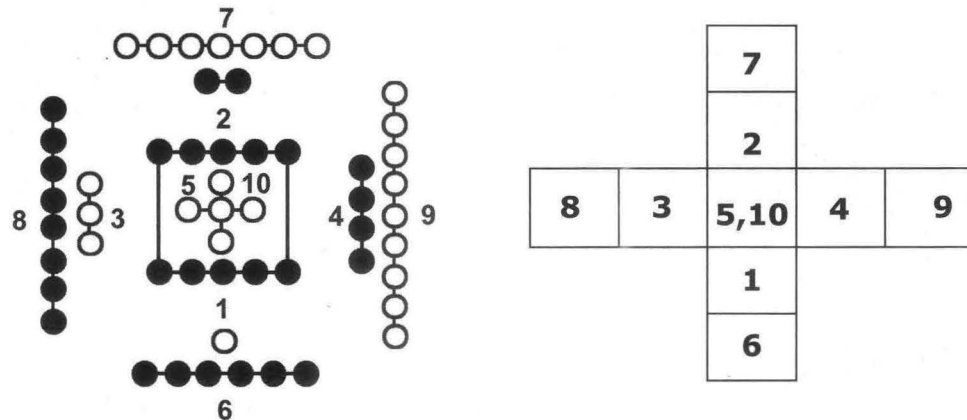
Each trigram has a symbolic meaning. For example, the first trigram is **Qian** (乾), which signifies Heaven, Metal, head, father and so on. When two trigrams are stacked one on top of the other, they will interact and give the resultant hexagram its own unique characteristics. The position of each line in a hexagram also implies a different meaning.

For beginners, you can use the texts and interpretations provided in the oracle for guidance. However, to perform an I Ching divination effectively, one must be familiar with the images, symbols and meanings of each hexagram. For advanced users, you need to understand the positions of the six lines and the meaning and implication of each combination.

## Chapter 2

### THE ORIGIN OF HE TU AND LUO SHU

#### 1. Formation of the He Tu or River Map Diagram

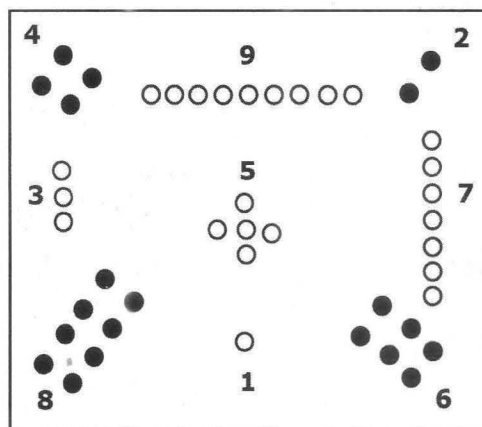
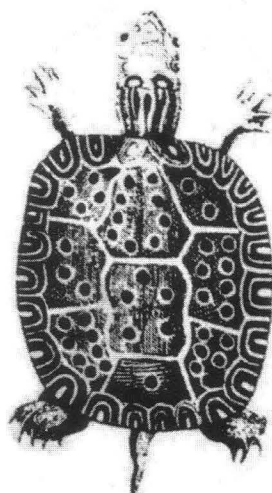


Legend tells us that China's first sage, **Fu Xi (Fu Hsi)**, was sitting on the bank of the Yellow River when a "**Dragon Horse**" emerged from the water. Fu Xi noticed unique markings inscribed on the creature's back. On its back, the creature bore black and white dots which formed a pattern comprising of the five combinations, elements and the directions North, South, East, West and Centre. This unique configuration forms the basis of the **He Tu** or **River Map Diagram**. In the He Tu formation, there is no movement, no change and no passage of time.

NUMBER COMBINATION	DIRECTION	ELEMENT
1 and 6	North	Water
2 and 7	South	Fire
3 and 8	East	Wood
4 and 9	West	Metal
5 and 10	Centre	Earth

Fu Xi observed these markings, and transcribed them as the Early Heaven Trigram Arrangement. Through observation, he came to understand how the trigrams reflect basic truths and the way energy moves. In doing so, he laid the foundation for the traditional I Ching divination.

## 2. Derivation of the Luo Shu



4	9	2
3	5	7
8	1	6

The Lo Shu grid

According to legend, **Yu**, the emperor of the Xia dynasty, witnessed a huge tortoise emerging from the River Lo in Central China. He saw some very interesting markings on the shell of a giant tortoise. Similar to those discovered by Fu Xi, there was a special and significant pattern inscribed at the back of the tortoise shell.

There were circular dots of numbers on the giant tortoise that were arranged in a three by three grid pattern on its shell. Thus, the Luo Shu is often drawn in the form of a nine-square chart, with each square representing a direction on a compass, namely North, South, East, West, Northeast, Northwest, Southeast, Southwest and the Center.

The pattern of numbers on the giant tortoise in any given direction (i.e. horizontal, vertical or diagonal) added up to a sum of 15. The Luo Shu on the other hand, depicted the universe in a constant state of change.

The Chinese system of time dimension is divided into nine stages, each lasting 20 years. Three occurrences of 20 years make up one period. A full cycle consists of a total of 180 years. Each period is assigned a number from one to nine.

The Luo Shu configuration is the foundation of the **Flying Stars Feng Shui**.



## Chapter 3

### THE PRINCIPLES OF YIN AND YANG

#### 1. The Two Forces

Yin and Yang can be expressed as a, broken and unbroken line. The unbroken line represents Yang and the broken line represents Yin.



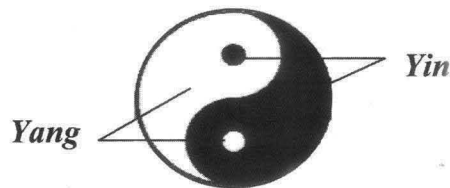
*Yang*



*Yin*

The mythical sage Fu Xi, believed to be the source of I Ching, suggested that **Tao** refers to Yin and Yang. Therefore in the I Ching, there is Tai Ji which produced the two elementary forms namely Yin and Yang. Tai Ji is an ancient Chinese philosophical term meaning "Supreme Ultimate". It refers to the concept of dualism that forms Yin and Yang.

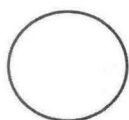
The concepts of Yin and Yang are peculiar to ancient Chinese cosmology. They are opposing, yet complement and need each other to exist and flourish. They are like male and female. Yang (male) would not be able to grow without Yin (female). Similarly, Yin (female) would not be able to give birth without Yang (male). Yin and Yang are the ways of Heaven and Earth, the fundamental principles of a myriad of things, and the father and mother of change and transformation. In general, Tai Ji represents an entire celestial phenomenon.



*Tai Ji*

The image above signifies the orientation of Yang and Yin. Yang, which represents heat that rises on the Left (East), reaches its peak at the top (South). Yin, which represents coolness that descends on the right (West), reaches its maximum at the bottom (North). Similarly, the sun rising in the East reaches its hottest at noon, before it sets in the West, submerging into darkness. Yet, within Yin there is a seed of Yang waiting to arise, and within Yang, there is a seed of Yin waiting to descend. This orientation can be applied to time, seasons and directions. The concept of Tai Ji implies that everything in the universe has a duality of Yin and Yang, which will continually interact and create change.

## 2. Tai Ji and its Origins



**Wu Ji** represents a state of "**Void**" or "**Emptiness**".



As time and change take place, the Supreme Ultimate, **Tai Ji**, produces the two forms Yin and Yang. This is known as **Liang Yi**.



Liang Yi then produces the four symbols, known as **Si Xiang**, and these four symbols produced the eight trigrams. These trigrams collectively represent the trinity of Heaven, Earth and Man.



**Yin**, a broken line, represents the "Passive Force".



**Yang**, a solid line, signifies the "Active Force".

### Yin and Yang

According to Chinese philosophy, there are two opposing forces active in the universe. In order for life to manifest, there must be two poles of energy, positive and negative. This energy is represented using Yin and Yang. Yang refers to the male, positive, light, heat, heaven, summer, and the sun. Whereas Yin refers to the female, negative, passive, dark, cold, earth, winter, and the moon.



Do take note that Yin and Yang do not completely exclude each other. In the Tai Ji symbol, there is a small circle of Yin in the Yang domain and vice versa. Even though they are opposites, Yin and Yang cannot exist alone without the other. Examples of such cases are: Light cannot exist without darkness; day cannot exist without night; and summer without winter.

In Feng Shui application, harmonising forces play a vital role in the Yin and Yang dynamism. Excessive Yang or excessive Yin can bring upon conflict, imbalance and intolerance.

## Chapter 4

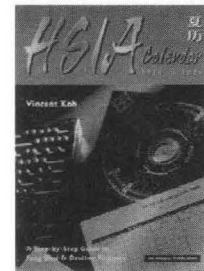
### THE HSIA CALENDAR

#### 1. Hsia Calendar

The **Hsia Calendar**, also known as the farmer's calendar, is one of the calendars commonly used by the Chinese. This calendar is based on the movement of the Earth revolving around the sun. The Hsia calendar matches the four seasons more closely as compared to the Gregorian calendar. Thus, the start of the New Year does not fall on first of January like the Western calendar, but begins in **Li Chun** (立春), the start of Spring that occurs usually around the 4th of February.

The Hsia calendar is unique in the sense that it is related to the five basic elements: Water, Wood, Fire, Earth and Metal. Each year, month and day in the Hsia calendar is expressed in terms of two elements. For example, the year 1998 is expressed in the Hsia calendar by **H5 (戊) – E3 (寅)**. The first character represents the **Heavenly Stem** and the latter represents the **Earthly Branch**. This calendar is a necessity for those who want to pursue the **Four Pillars of Destiny Analysis**.

Year 1998	
<b>H5 (戊)</b> <i>Yang Earth</i>	<b>Heavenly Stem</b> <i>Element</i>
<b>E3 (寅)</b> <i>Yang Wood</i>	<b>Earthly Branch</b> <i>Element</i>



The other Chinese calendar, commonly known as the **Lunar Calendar**, is based on the moon's rotation around Earth. The first lunar month is not January, but simply referred to as the First Month.

Likewise, a person's birth data (year, month, day and hour) can be expressed in a set of Four Pillars containing eight characters. Similarly, for I Ching divination, it is important to know the time factor. Therefore, it is necessary to know the attributes of the Heavenly Stem and Earthly Branch when you decide to perform the divination. This may be done by referring to a Hsia Calendar based on the dates.

## 2. The Theory of 10 Heavenly Stems and 12 Earthly Branches

The table below shows the basic characters for the 10 Heavenly Stems and 12 Earthly Branches in the Hsia Calendar. They come in pairs to reflect the elemental influence from Heaven and Earth. The 10 Heavenly stems represent the influence of the Heaven with either a Yin or Yang element attached.

HEAVENLY STEMS	
H1 (甲) Yang Wood	H6 (己) Yin Earth
H2 (乙) Yin Wood	H7 (庚) Yang Metal
H3 (丙) Yang Fire	H8 (辛) Yin Metal
H4 (丁) Yin Fire	H9 (壬) Yang Water
H5 (戊) Yang Earth	H10 (癸) Yin Water

The 12 Earthly Branches are connected to the energy of the earth and corresponds to the 12 animals of the Chinese horoscope. According to the Chinese zodiac, the configuration of a person at his time of birth is represented by an animal sign. Each Earthly Branch refers to a year, month, day, hour, season, direction and an attachment to the Yin and Yang elements.

EARTHLY BRANCHES	
E1 (子) Yang Water	E7 (午) Yang Fire
E2 (丑) Yin Earth	E8 (未) Yin Earth
E3 (寅) Yang Wood	E9 (申) Yang Metal
E4 (卯) Yin Wood	E10 (酉) Yin Metal
E5 (辰) Yang Earth	E11 (戌) Yang Earth
E6 (巳) Yin Fire	E12 (亥) Yin Water

The Earthly Branches has various types of combinations such as the seasonal, three and the six combinations. In addition, there are also various types of clashes within the Earthly Branches. However, they are mainly applied to the studies of Four Pillars of Destiny and will not be discussed in detail here.

The Stems and Branches method is the most significant counting system in the Chinese calendar. Initially, the stems were created to count the days only. For example, the 1st day is **H1** (甲), 2nd day **H2** (乙), 3rd day **H3** (丙)... 10th day **H10** (癸), and the 11th day goes back to **H1** (甲) and so on.

The branches were used to count months. They were representative of the 12 selected animals, and were also used to record the year, month, day and hour.

For the convenience of the counting system, ancient scholars decided to pair the 10 Heavenly Stems and 12 Earthly Branches to form 60 permutations which begin from **H1** (甲) – **E1** (子), and end with **H10** (癸) – **E12** (亥).

THE 60 YEAR CYCLES OF THE HEAVENLY STEMS AND EARTHLY BRANCHES											
甲 子 <b>H1 E1</b>	丙 子 <b>H3 E1</b>	戊 子 <b>H5 E1</b>	庚 子 <b>H7 E1</b>	壬 子 <b>H9 E1</b>							
乙 丑 <b>H2 E2</b>	丁 丑 <b>H4 E2</b>	己 丑 <b>H6 E2</b>	辛 丑 <b>H8 E2</b>	癸 丑 <b>H10 E2</b>							
丙 寅 <b>H3 E3</b>	戊 寅 <b>H5 E3</b>	庚 寅 <b>H7 E3</b>	壬 寅 <b>H9 E3</b>	甲 寅 <b>H1 E3</b>							
丁 卯 <b>H4 E4</b>	己 卯 <b>H6 E4</b>	辛 卯 <b>H8 E4</b>	癸 卯 <b>H10 E4</b>	乙 卯 <b>H2 E4</b>							
戊 辰 <b>H5 E5</b>	庚 辰 <b>H7 E5</b>	壬 辰 <b>H9 E5</b>	甲 辰 <b>H1 E5</b>	丙 辰 <b>H3 E5</b>							
己 巳 <b>H6 E6</b>	辛 巳 <b>H8 E6</b>	癸 巳 <b>H10 E6</b>	乙 巳 <b>H2 E6</b>	丁 巳 <b>H4 E6</b>							
庚 午 <b>H7 E7</b>	壬 午 <b>H9 E7</b>	甲 午 <b>H1 E7</b>	丙 午 <b>H3 E7</b>	戊 午 <b>H5 E7</b>							
辛 未 <b>H8 E8</b>	癸 未 <b>H10 E8</b>	乙 未 <b>H2 E8</b>	丁 未 <b>H4 E8</b>	己 未 <b>H6 E8</b>							
壬 申 <b>H9 E9</b>	甲 申 <b>H1 E9</b>	丙 申 <b>H3 E9</b>	戊 申 <b>H5 E9</b>	庚 申 <b>H7 E9</b>							
癸 酉 <b>H10 E10</b>	乙 酉 <b>H2 E10</b>	丁 酉 <b>H4 E10</b>	己 酉 <b>H6 E10</b>	辛 酉 <b>H8 E10</b>							
甲 戌 <b>H1 E11</b>	丙 戌 <b>H3 E11</b>	戊 戌 <b>H5 E11</b>	庚 戌 <b>H7 E11</b>	壬 戌 <b>H9 E11</b>							
乙 亥 <b>H2 E12</b>	丁 亥 <b>H4 E12</b>	己 亥 <b>H6 E12</b>	辛 亥 <b>H8 E12</b>	癸 亥 <b>H10 E12</b>							



## The Hour Chart and its Associated Properties

EARTHLY BRANCHES		HOURS	ELEMENTS
E1 Zi	子	2300 – 0100	Yang Water
E2 Chou	丑	0100 – 0300	Yin Earth
E3 Yin	寅	0300 – 0500	Yang Wood
E4 Mao	卯	0500 – 0700	Yin Wood
E5 Chen	辰	0700 – 0900	Yang Earth
E6 Si	巳	0900 – 1100	Yin Fire
E7 Wu	午	1100 – 1300	Yang Fire
E8 Wei	未	1300 – 1500	Yin Earth
E9 Shen	申	1500 – 1700	Yang Metal
E10 You	酉	1700 – 1900	Yin Metal
E11 Xu	戌	1900 – 2100	Yang Earth
E12 Hai	亥	2100 – 2300	Yin Water

## To Erect the Heavenly Stem of the Hour Pillar

Heavenly Stem of Day Hour of Birth		H1 H6	H2 H7	H3 H8	H4 H9	H5 H10
2300 - 0100	<b>E 1</b>	H 1 <b>E 1</b>	H 3 <b>E 1</b>	H 5 <b>E 1</b>	H 7 <b>E 1</b>	H 9 <b>E 1</b>
0100 - 0300	<b>E 2</b>	H 2 <b>E 2</b>	H 4 <b>E 2</b>	H 6 <b>E 2</b>	H 8 <b>E 2</b>	H 10 <b>E 2</b>
0300 - 0500	<b>E 3</b>	H 3 <b>E 3</b>	H 5 <b>E 3</b>	H 7 <b>E 3</b>	H 9 <b>E 3</b>	H 1 <b>E 3</b>
0500 - 0700	<b>E 4</b>	H 4 <b>E 4</b>	H 6 <b>E 4</b>	H 8 <b>E 4</b>	H 10 <b>E 4</b>	H 2 <b>E 4</b>
0700 - 0900	<b>E 5</b>	H 5 <b>E 5</b>	H 7 <b>E 5</b>	H 9 <b>E 5</b>	H 1 <b>E 5</b>	H 3 <b>E 5</b>
0900 - 1100	<b>E 6</b>	H 6 <b>E 6</b>	H 8 <b>E 6</b>	H 10 <b>E 6</b>	H 2 <b>E 6</b>	H 4 <b>E 6</b>
1100 - 1300	<b>E 7</b>	H 7 <b>E 7</b>	H 9 <b>E 7</b>	H 1 <b>E 7</b>	H 3 <b>E 7</b>	H 5 <b>E 7</b>
1300 - 1500	<b>E 8</b>	H 8 <b>E 8</b>	H 10 <b>E 8</b>	H 2 <b>E 8</b>	H 4 <b>E 8</b>	H 6 <b>E 8</b>
1500 - 1700	<b>E 9</b>	H 9 <b>E 9</b>	H 1 <b>E 9</b>	H 3 <b>E 9</b>	H 5 <b>E 9</b>	H 7 <b>E 9</b>
1700 - 1900	<b>E 10</b>	H 10 <b>E 10</b>	H 2 <b>E 10</b>	H 4 <b>E 10</b>	H 6 <b>E 10</b>	H 8 <b>E 10</b>
1900 - 2100	<b>E 11</b>	H 1 <b>E 11</b>	H 3 <b>E 11</b>	H 5 <b>E 11</b>	H 7 <b>E 11</b>	H 9 <b>E 11</b>
2100 - 2300	<b>E 12</b>	H 2 <b>E 12</b>	H 4 <b>E 12</b>	H 6 <b>E 12</b>	H 8 <b>E 12</b>	H 10 <b>E 12</b>

### 3. Combination and Clashes of the Heavenly Stems

#### Five Combinations of the Heavenly Stems

FIVE COMBINATIONS			RESULTING ELEMENT
<b>H1 (甲)</b> +Wood	+	<b>H6 (己)</b> -Earth	<b>Earth</b>
<b>H2 (乙)</b> -Wood	+	<b>H7 (庚)</b> +Metal	<b>Metal</b>
<b>H3 (丙)</b> +Fire	+	<b>H8 (辛)</b> -Metal	<b>Water</b>
<b>H4 (丁)</b> -Fire	+	<b>H9 (壬)</b> +Water	<b>Wood</b>
<b>H5 (戊)</b> +Earth	+	<b>H10 (癸)</b> -Water	<b>Fire</b>

#### Clashes of the Heavenly Stems by Elements

<b>H3 (丙)</b> + Fire	↔	<b>H7 (庚)</b> + Metal
<b>H4 (丁)</b> - Fire	↔	<b>H8 (辛)</b> - Metal
<b>H7 (庚)</b> + Metal	↔	<b>H1 (甲)</b> + Wood
<b>H8 (辛)</b> - Metal	↔	<b>H2 (乙)</b> - Wood
<b>H1 (甲)</b> + Wood	↔	<b>H5 (戊)</b> + Earth
<b>H2 (乙)</b> - Wood	↔	<b>H6 (己)</b> - Earth
<b>H5 (戊)</b> + Earth	↔	<b>H9 (壬)</b> + Water
<b>H6 (己)</b> - Earth	↔	<b>H10 (癸)</b> - Water
<b>H9 (壬)</b> + Water	↔	<b>H3 (丙)</b> + Fire
<b>H10 (癸)</b> - Water	↔	<b>H4 (丁)</b> - Fire

#### 4. Combination and Clashes of the Earthly Branches

##### Three Combinations of the Earthly Branches by Season

THREE COMBINATIONS					BY SEASON
E3 (寅) Tiger	+	E4 (卯) Rabbit	+	E5 (辰) Dragon	Spring
E6 (巳) Snake	+	E7 (午) Horse	+	E8 (未) Ram	Summer
E9 (申) Monkey	+	E10 (酉) Rooster	+	E11 (戌) Dog	Autumn
E12 (亥) Pig	+	E1 (子) Rat	+	E2 (丑) Ox	Winter

##### Three Combinations of the Earthly Branches by Elements

THREE COMBINATIONS					BY ELEMENTS
E9 (申) Monkey	+	E1 (子) Rat	+	E5 (辰) Dragon	Water
E12( 亥) Pig	+	E4 (卯) Rabbit	+	E8 (未) Ram	Wood
E6 (巳) Snake	+	E10 (酉) Rooster	+	E2 (丑) Ox	Metal
E3 (寅) Tiger	+	E7 (午) Horse	+	E11 (戌) Dog	Fire

### Three Persecuting Clashes of the Earthly Branches

<b>E3 (寅)</b> Tiger	↔	<b>E6 (巳)</b> Snake	↔	<b>E9 (申)</b> Monkey
<b>E2 (丑)</b> Ox	↔	<b>E8 (未)</b> Ram	↔	<b>E11 (戌)</b> Dog

### Six Combinations of the Earthly Branches

SIX COMBINATIONS			RESULTING ELEMENT
<b>E1 (子)</b> Rat	+	<b>E2 (丑)</b> Ox	<b>Earth</b>
<b>E3 (寅)</b> Tiger	+	<b>E12 (亥)</b> Pig	<b>Wood</b>
<b>E4 (卯)</b> Rabbit	+	<b>E11 (戌)</b> Dog	<b>Fire</b>
<b>E5 (辰)</b> Dragon	+	<b>E10 (酉)</b> Rooster	<b>Metal</b>
<b>E6 (巳)</b> Snake	+	<b>E9 (申)</b> Monkey	<b>Water</b>
<b>E7 (午)</b> Horse	+	<b>E8 (未)</b> Ram	<b>Fire</b>

### Six Clashes of the Earthly Branches

<b>E1(子)</b> Rat	↔	<b>E7(午)</b> Horse
<b>E2(丑)</b> Ox	↔	<b>E8(未)</b> Ram
<b>E3(寅)</b> Tiger	↔	<b>E9(申)</b> Monkey
<b>E4(卯)</b> Rabbit	↔	<b>E10(酉)</b> Rooster
<b>E5(辰)</b> Dragon	↔	<b>E11(戌)</b> Dog
<b>E6(巳)</b> Snake	↔	<b>E12(亥)</b> Pig





## Chapter 5

### THE FIVE ELEMENTS AND THEIR ATTRIBUTES

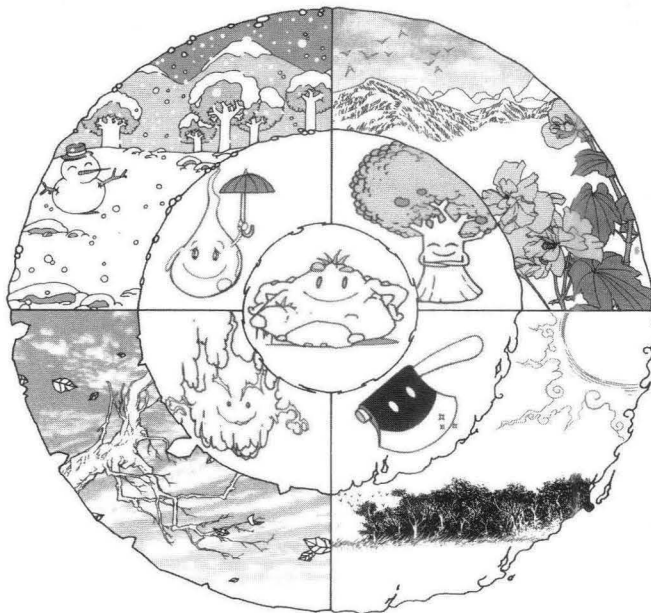
#### 1. The Five Elements

The study of the **Five Elements** is fundamental, yet extremely profound. It is a system in the Chinese philosophy based on the observations of the interacting processes of the natural world. It refers to Metal, Water, Wood, Fire, and Earth. Understanding the interaction of the five elements is essential in an analysis study of I Ching divination.

There are five types of energies dominate at different times. Water dominates in Winter, Wood in Spring, Fire in Summer, Metal in Autumn, and the transitional periods between the seasons are dominated by Earth.

Water, Wood, Fire, Metal and Earth are intangible forms of energy that exist in nature. Each of these elements has its own attributes and characteristics that follow the natural law. They can be in the productive or destructive cycle, depending on how they interact with one another.

You can find a brief description of each element and what they represent symbolically on the next page.



### **Wood – Spring Season**

Wood is the element of Spring. Its imagery is of a plant emerging from the soil and growing upward. It is associated with the capacity to look forward, plan and make decisions. Wood requires sunlight, Water & fertile soil to survive. Wood also represents endurance, the rectangular and the colour green.

### **Fire – Summer Season**

Fire is the element of Summer. Fire is associated with the sun, heat, light and flames. It helps to transform matter into energy, and spreads in all directions. Radiant, and hot, it also represents the warmth in human relationships. Fire symbolises the triangular, and colours red, orange, peach and pink.

### **Earth – Prospers in All Season**

Earth is the element of harvest, abundance, nourishment and fertility. It is associated with soil, rock, wall and mountains. Earth symbolises stability, being properly anchored, the square and the colour brown.

### **Metal – Autumn Season**

Metal is the element of Autumn. Metal is associated with the force of gravity, and the powers of electrical conductivity and magnetism. Sharp and pointing, Metal pierces inwards. It can be represented by sword, a tool and jewels. Metal needs Fire to mould it and turn into useful tools. It symbolises the round, and colours white, gold and silver.

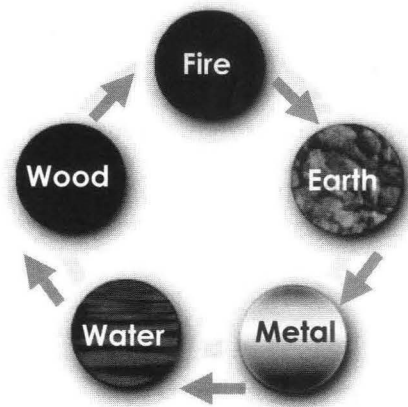
### **Water – Winter Season**

Water is the element of Winter. It is the origin of life. It is flowing downwards in all directions. Water is associated with the ocean, river or lake. It symbolises the liberal, wavy, and colours black and blue.

## 2. The Elemental Cycle

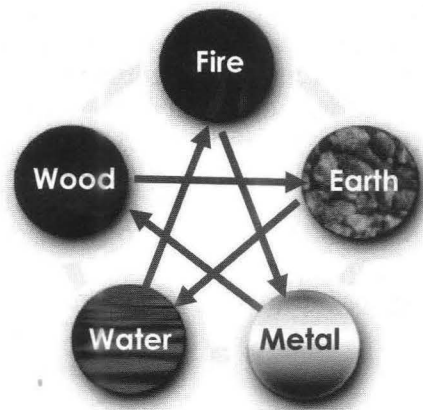
The five elements encompass all that is needed to survive in this Creation. Without any one of the five, the universe would cease to exist. When the five elements are in balance, we are living in harmony with the nature. When the elements are out of balance, disharmony and chaos will affect the environment. By understanding the positive and negative aspects of each element, we can work with our minds, heart and souls to use each element in the most effective way.

### Cycle of Birth



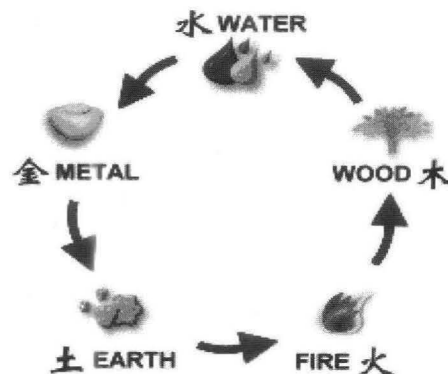
The **Cycle of Birth** shows the five elements in a harmonious relationship. Each element is used to support a weak elemental force. In the Cycle of Birth, Metal produces Water, Water nourishes Wood, Wood activates Fire, Fire enriches Earth and Earth yields Metal.

## Cycle of Destruction



The **Cycle of Destruction** shows how each element is capable of weakening and eventually destroying another element. When an element is excessively strong, it needs to be weakened in order to prevent it from being too aggressive. In the Cycle of Destruction, Fire destroys Metal, Metal conquers Wood, Wood penetrates Earth, Earth controls Water, and Water extinguishes Fire.

## Cycle of Exhaustion



We should also understand the **Cycle of Exhaustion**, which shows how one element is capable of draining another element. In this cycle, Fire drains Wood, Metal exhausts Earth, Wood drains Water, while Earth exhausts Fire, and Water drains Metal. Understanding this cycle will help in analysing the implications while conducting a case study.

### 3. Strength of the Elements in Various Seasons

Each season is ruled by a specific element. Spring with Wood, Summer with Fire, Autumn with Metal, and Winter with Water. Each season consists of three months. The first two months of any given season is represented by the its element. For example, in the first two months of Summer, Fire dominates. However, the third month in any given season is always governed by the Earth element. The Earth phase is seen as the natural buffer between the changing seasons.

SEASON	Prosper	Born	Die	Imprison	Retreat
Relative Strength	5	4	1	2	3
Spring	Wood	Fire	Earth	Metal	Water
Summer	Fire	Earth	Metal	Water	Wood
Autumn	Metal	Water	Wood	Fire	Earth
Winter	Water	Wood	Fire	Earth	Metal
All Seasons	Earth	Metal	Water	Wood	Fire

#### Spring Season

In Spring, Wood prospers. As the mother of Fire, Wood gives birth to Fire. When Wood turns strong, it naturally destroys Earth, making Earth extremely weak, hence placing Earth at the death stage. Weak Earth is unable to produce Metal, therefore it is imprisoned. Since Wood is strong in Spring, it does not require the support of Water, hence Water retreats.

#### Summer Season

Summer is the strongest phase for Fire making it prosperous. Since Fire is the mother of Earth, the child Earth is born. When Fire turns strong and aggressive it destroys Metal, hence placing Metal at the death stage. When Metal is extremely weak, it is unable to produce Water, therefore it is imprisoned. Since Fire is at its peak during Summer, it does not require the support of Wood, hence Wood retreats.

## Autumn Season

Metal prospers in Autumn. As Metal is the mother of Water, the child Water is born. Since Metal is the strongest element in Autumn, it destroys Wood, thus Wood dies in this season. When Wood is extremely weak, it is unable to nourish Fire, therefore imprisoning Fire. Since Metal is the strongest in Autumn, it does not need Earth anymore, hence Earth retreats.

## Winter Season

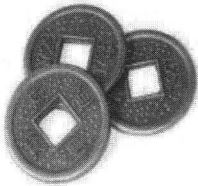
Winter is the most prosperous phase for Water. Since Water nourishes Wood, it is said to be born. A strong Water during Winter destroys Fire, and therefore Fire dies. Since Fire is extremely weak in Winter, it is unable to produce Earth, hence imprisoning Earth. Since Water is the strongest in Winter, it does not need the support of Metal, hence Metal retreats.



## Chapter 6

### I CHING DIVINATION IS AN ART

#### 1. Application and Interpretation



Like other form of arts, there is no hard and fast rule in the methods of consulting the I Ching. You can cast the hexagram in various ways, by picking grains from soil, picking leaves from a tree, using the yarrow sticks, tossing coins, using imagery, and even counting the number of times a phone rings, as long as you have a clear mind and objective.

When it comes to interpreting the hexagram, it is similar to performing an art form such as singing or painting – the more you do it, the better you will be. Sometimes the real meaning behind the hexagram is not obvious, and you will only be able to capture its subtle meaning through practice. If you consult the I Ching for answers, your questions must be clear and precise.

#### **I Ching Interpretation: Your Perception Matters the Most**

In I Ching divination, when presented with the same hexagram, different people will have different interpretations. There is no right or wrong interpretation. Every answer is relative to your own circumstances. The I Ching only clarifies your own situation and suggests a possible outcome. The final answer lies within yourself, as depends on how you perceive the situation. It is for you to decide and make your own judgement.

Sometimes, even if you cast the wrong hexagram, you could still interpret it the correct way! As long as you have a clear state of mind and are sincere in seeking guidance, the I Ching will always show the way. Therefore, do not be afraid to make mistakes at the beginning. It is important to sharpen your intuition, and this will come with lots of practice.



## 2. Rules of Thumb When Consulting the I Ching

1. **Consult the I Ching with a clear objective in mind and be concise in your question.**
2. The shorter the time frame is, the higher the accuracy your answer will have. Do not ask about an event occurring in the distant future as the energy will not be connected.
3. **Do not consult if you already know the answer, or if it is about a past event. The I Ching is intended for finding an answer when you sincerely have trouble making a decision, and should not be asked for the sake of asking.**
4. Avoid recasting a hexagram after your first attempt, just because the answer was not favourable. Your next answer will not be accurate.
5. **Do not use the I Ching for any forms of gambling, as this is a misuse of it. Treat the I Ching with respect.**
6. When you are interpreting the hexagram, do not be too rigid. The same hexagram result can mean different things in different contexts, depending on the question asked.
7. **Lastly, do not expect the I Ching to give you a straightforward answer. The I Ching will not tell you what to do, it will only show you the current situation, a possible course of action and consequences that may arise. Ultimately, it is up to you to decide on your next move.**

### 3. Various Methods of I Ching Divination

In its development, I Ching studies evolved into two schools:

- **Confucius, the moral and reason school**

This study focuses on the philosophical and moral teaching of the I Ching as a way of life. The emphasis is on studying classical texts and judgement.

- **Taoist Study, the symbol and number school**

This study emphasises on the symbolism and numerology contained in the hexagrams and their lines, to explain the natural phenomena of the universe.

### THE HISTORY OF THE I CHING

- **Eight Trigrams**

- Invented by Fu Xi (4477 BC)

- **Wen Wang Gua or Liu Yao Method**

- Invented by King Wen from the Zhou dynasty (1122 BC)
- Labelling each hexagram with elements and different aspects of life for precise answers.

- **Kua Text with Ten Wings**

- Confucius (550 BC) appended the Kua Text with Ten Wings

- **Plum Blossom Divination or Mei Hua Yi Shu (梅花易數)**

- Invented by Master Shao Kang Jie (961 AD) from the Song Dynasty
- Using upper and lower trigram interactions to forecast an event. It is the most imaginative method.

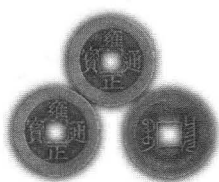
- **Huang Ji Jing Shi (皇極經世) or Imperial Time Classics**

- This method of divination uses time dimension as based on the book written by Shao Kang Jie

## 4. Common Divination Methods

Below are some simple and commonly used methods to cast the hexagram, in the modern day consultation of the I Ching. The book will take you through the mechanics, construction and symbolism of the hexagrams.

### a. Tossing Coins



Using three ancient Chinese coins, you can derive four possibilities to determine a Yin or Yang line, and whether it is static or moving line. You can also use other coins, but the three of them must be of the same size and denomination for consistency in the divination.

### b. Time Dimension

We can cast a hexagram based on the time we consult the I Ching. In the Plum Blossom method, many practitioners, especially those with a strong lineage from China, used the lunar calendar. But you can also adopt the solar calendar or Hsia Calendar, as long as you are consistent in your own method.

### c. Sound and Visual Perception

Another method introduced by the founder of Plum Blossom Divination, Master Shao, is to use a sound or visual image around us. We can cast the hexagram based on the number of times a phone ring or the number of knocks on the door. We can also cast based on what catches our sight in our surroundings, such as an old lady sitting on a red chair. Whichever method you choose, remember to be spontaneous and let your intuition guide you.

### d. Numerology and Alphabets

This is a commonly used method due to its simplicity. You can take any numbers from any situation, such as a house number, telephone number or even calendar dates. You can also use the alphabets of a person's name, for example, by assigning 'a' to 1 and 'z' to 26. Whatever you choose to do, remember to always be consistent in the method you adapt.

## e. The Yarrow Stick Method

The yarrow stick method was one of the earliest forms of divination for the I Ching to originate from the period of Zhou. Although this traditional method to erect the hexagram may seem rather tedious and complex, do remember that this method will allow the person to clear his mind and focus on the question he is asking.

### **Preparation:**

Concentrate on your question. Take a bundle of 50 yarrow stalks. Remove one stalk and set it aside. Now you will have 49 stalks to work with.

### **Step 1:**

Divide the 49 stalks randomly into two bundles. Place one bundle to your left and one bundle to your right. Take one stalk from the right hand batch and place it in a "remainder pile."

### **Step 2:**

Count and divide the right bundle into groups of four stalks at a time; when you are down to the last group which should contain 1-4 stalks, place them in the "remainder pile" with the single stalk. Now do the same thing with the left bundle.

### **Step 3:**

Gather up all the stalks except those in the remainder pile and repeat steps 1 and 2.

### **Step 4:**

This time, as you count out by four as usual, place each group of four in separate piles. You will end up with six, seven, eight, or nine piles:

- |          |  |
|----------|--|
| <b>6</b> | = Changing Yin (broken) line.<br>This is also called an <b>"old Yin"</b> line. |
| <b>7</b> | = Static Yang (solid) line.<br>This is called a <b>"young Yang"</b> line.      |
| <b>8</b> | = Static Yin <b>"young Yin"</b>  |
| <b>9</b> | = Changing Yang <b>"old Yang"</b>  |

You have already determined the first (bottom) line of the six line hexagram. Now gather all 49 stalks together and:





**Repeat steps 1-4** all over again for each of the five remaining lines to erect the hexagram.

Is this a true form of probability analysis? Some scholars believed that the yarrow stick method was a biased random number probability generator as compared to the three coins method.

According to research studies, though the probability of getting Yin or Yang was equal, the odds of getting old Yang as to old Yin were a ratio of three to one. This essentially means that the yarrow stick method skews more towards getting old Yang.

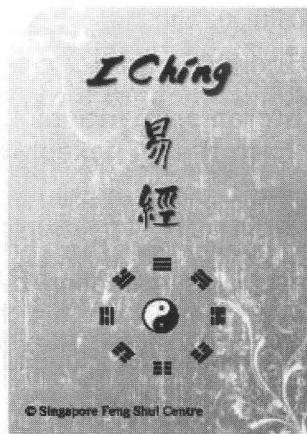
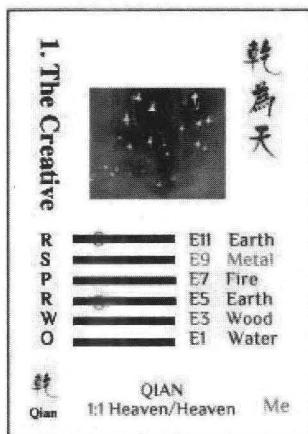
Other scholars argued that using binary codes, the yarrow stick method yielded more accurate probability chances compared to the three coin method. This different group of scholars believed that the yarrow stick method yielded a mathematically "different chance" result. However, the fundamental reason for such a divination method was to generate an appropriate answer regardless of the probability factor.

To understand the difference between old Yin and old Yang lines, follow the Cycle of Birth, Growth, Repose and Death. The old Yin and old Yang are now prepared to transform and change into their correlative young selves.

Number of Stalks	Number	Line	Name
36	9		Old Yang
32	8		Young Yin
28	7		Young Yang
24	6		Old Yin

The concept of the changing lines is derived from the theory of Yin and Yang. If your hexagram consists of changing lines (**Yao**), you may create a second hexagram, which contains the possible future outcome of the situation after the change has occurred.

## f. I Ching Cards



Another fuss-free method of divination would be to use the 64 I Ching cards. A deck contains 64 I Ching cards which represent each of the 64 hexagrams. They are widely available in the market.

Shuffle the deck, think of your question, pull a card out and flip it over. It is as easy as it sounds. Flip to the relevant chapter in the Book of Changes that corresponds to the hexagram on your card.

A more advanced form of looking at the 64 I Ching cards is to identify the Subject and Object lines and your Earthly Branch, which could be **E7 (午)** if you had conducted your consultation between **1100-1300 hrs.**

We will need to find the moving line to read the hexagram in detail. This concept will be explained later in Chapter 8. To obtain the moving line, we will use the numerical value of the Earthly Branch. If this value is greater than 6, use the mod value of 6 to find the remainder. For Hour of **E7 (午)**, take  $7 - 6 = 1$ . Hence, line **1** is the moving line.

**Refer to this Hour chart to determine the moving line.**

Hour Chart			
2300 - 0100	<b>E1</b> 子	1100 - 1300	<b>E7</b> 午
0100 - 0300	<b>E2</b> 丑	1300 - 1500	<b>E8</b> 未
0300 - 0500	<b>E3</b> 寅	1500 - 1700	<b>E9</b> 申
0500 - 0700	<b>E4</b> 卯	1700 - 1900	<b>E10</b> 酉
0700 - 0900	<b>E5</b> 辰	1900 - 2100	<b>E11</b> 戌
0900 - 1100	<b>E6</b> 巳	2100 - 2300	<b>E12</b> 亥

## 5. Interpreting the I Ching according to the Classical Text

Many centuries after the time of Fu Xi, the trigrams were revised by **Wen Wang**, (1131-1115 B.C.) king of the Zhou dynasty. Wen Wang was wrongfully imprisoned by the tyrant Shang emperor. During his imprisonment, he occupied himself with the study of the trigrams, rearranging and exploring all possible combinations of the trigrams to form the 64 hexagrams of the I Ching, a manual for divination.

Eventually, Wen Wang's son overthrew the tyrant Shang emperor and established the new Zhou dynasty. His grandson became ruler, and the boy's uncle, the Duke of Zhou, was appointed as his regent. The Duke of Zhou completed Wen Wang's work by writing short texts associated with each of the six lines of every hexagram.

The great scholar Confucius also studied the I Ching exhaustively and wrote extensive commentaries on it, which are known as the I Ching's '10 Wings'. Many renowned Chinese philosophers such as Lao Tzu and Confucius have influenced the study of I Ching through the centuries.

The I Ching was evolved from then on, but the book was used mostly for predicting natural events. All things, including human affairs, are understood to change through time. We can also interpret a hexagram by looking at the image. The meanings of the hexagram is further explained if we refer to the I Ching Classical Text, known as one of the **Thirteen Classics (十三經)**, as developed by the mythical Fu Xi (伏羲), one of the early legendary rulers of China.



It is advisable to not interpret the Classical I Ching text too literally. The translated versions available today are helpful in interpreting the complex commentaries as put forth in the past.

The in-depth interpretation of the Classical Text could guide the everyday Man in romance, business, search for lost items, etc. The Classical text provides verses of guidance for each of the 64 Hexagrams and its 384 lines have been expanded over the years. However, do note that when you are using Plum Blossom method, you will find the moving line the essence of formulating the resultant hexagram.



## 6. Is it Divination or Pure Luck?

As covered above, there are many methods of I Ching divination. However, do not take the outcome as "accidental" as Mark McElroy (2005) would say, the divination methods "amount to a random sample of all events and influences at work in the moment".

Renowned psychologist Carl Jung fashioned the term "synchronicity" to describe the above principle. "Synchronicity", in simpler terms, means a "meaningful coincidence" in Carl Jung's jargon. When you toss a coin, or select a card, nothing is random.

The outcome of this "meaningful coincidence" is based on your interpretation. Remember that there is no "correct" way of divination. All methods are acceptable and some are less cumbersome than others.

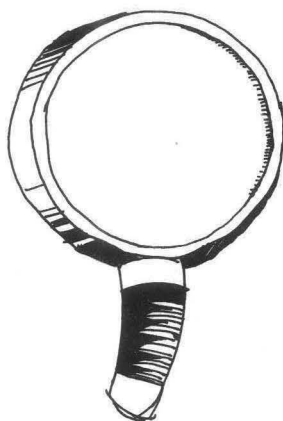
You will find that the texts of the I Ching contain words that seem to be exactly what you need to hear at the particular time of your consultation. Spend some moments reflecting on your question before consulting. The more serious you are in your approach and the more concentrated your frame of mind when constructing your questions, the more accurate and precise the answers will be.



## 7. The I Ching and Modern Science

Can we strive to demystify the I Ching for the skeptics? It is amazing to see how I Ching has influenced modern science. As far as research by scholars have shown, Gottfried Wilhelm Leibniz, the famous 17th century German mathematician and philosopher noted with enthralment how the 64 I Ching hexagrams corresponded to the binary numbers sequence that ranges from 0 to 111111. It seems farfetched but the permutations of the six lines of each of the 64 hexagrams expanded by King Wen are indeed more mathematically thought out than we may expect.

Leibniz deduced that this binary mapping was evidence of major Chinese endeavours influencing the type of philosophical mathematics he had admired. Inspired by the I Ching, Leibniz developed the differential calculus system which has become a major element of modern engineering science. The Danish physicist Niels Bohr also found similarities between the Yin-Yang principles of the I Ching and his study on atomic science. These are just some of the few examples of how the I Ching has influenced modern science. The I Ching's influence on modern science has indeed been paramount.

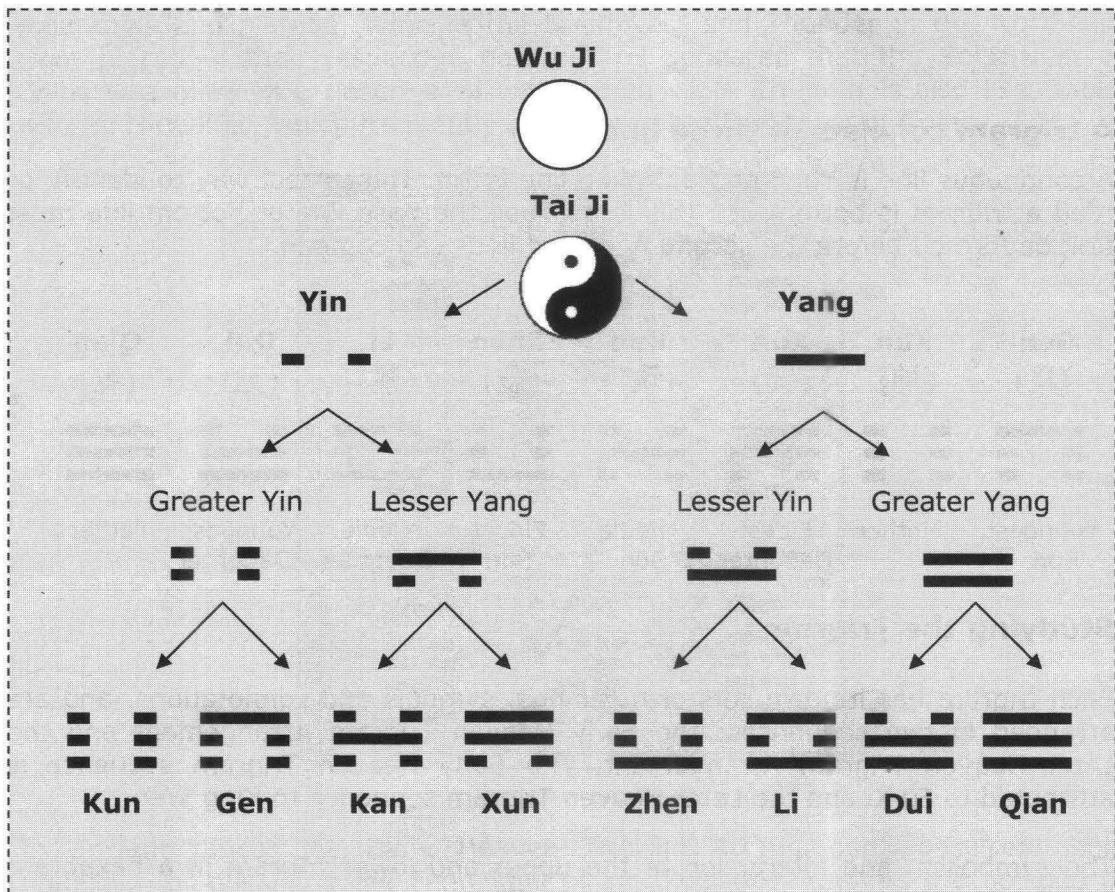


## Chapter 7

### THE EIGHT TRIGRAMS

#### 1. Formation of the Eight Trigrams

The first thing you need to be familiar with the I Ching is the development and name of the eight trigrams as the building block of the 64 hexagrams.



The Limitless (Wu Ji) produces the Absolute (Tai Ji). Tai Ji produces two cosmological forces, Yin and Yang. Yin is represented by a broken line and Yang by an unbroken line.

The combination of Yin and Yang give rise to four symbols, named Greater Yin, Lesser Yang, Lesser Yin and Greater Yang. A further combination of Yin and Yang with each of the four symbols forms the eight trigrams. Combinations of the eight trigrams produce the 64 Hexagrams.









## 2. Reading a Trigram

Any combination of Yin and Yang lines creates a basic trigram. Each trigram is associated with a name, an element, an image, family members, direction and number.

	Top Line	- 3
	Middle Line	- 2
	Bottom Line	- 1

### A trigram consists of three lines:

A continuous line is Yang and a broken line is Yin. The correct way to identify or read a trigram is bottom up. This is because the base line or bottom line must first be formed before the second and third lines can come in.

<b>Gen</b> (艮)	<b>Kun</b> (坤)	<b>Xun</b> (巽)	<b>Kan</b> (坎)	<b>Zhen</b> (震)	<b>Li</b> (離)	<b>Dui</b> (兌)	<b>Qian</b> (乾)
							
Youngest Son	Mother	Eldest Daughter	Middle Son	Eldest Son	Middle Daughter	Youngest Daughter	Father

### Studying the Trigrams

Each trigram has its own sets of meanings, symbols and connotations, and are arranged in two sequences: the Early Heaven Trigram Arrangement and the Later Heaven Trigram Arrangement. The Early Heaven Trigram sequence is attributed to Fu Xi and the Later Heaven Trigram sequence to King Wen.

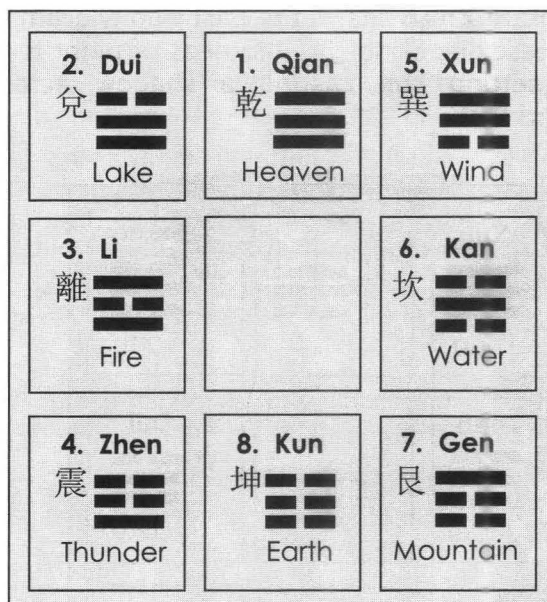
The symbolism and interaction of the upper and lower trigram in a hexagram are the first things to note in an analysis. Thus before casting a hexagram, it is important to be familiar with the eight trigrams, their numbers and their meanings on different context.

The eight trigrams are symbols that hold deep meaning in Chinese philosophy, as they represent movement and changes that are each associated with natural occurring processes, seasons, family members, animals, directions and parts of the body.

### 3. Early Heaven Trigram Arrangement

This arrangement is used to number the hexagrams. Fu Xi positioned the eight trigrams according to his observations of life. It is logical to place Heaven on top and Earth below. He observed the heavenly signs when he raised his head, and he lowered it to observe the earthly laws. He placed Fire in the East to symbolise the sun rising, and Water in the West to represent the moon.

He observed that the four corners and the positioning of the trigrams seemed to be comparable to the geographical setting of China. Mountains in the Northwest and Lakes in the Southeast matched the landscape of China, a country with high mountains and plateau. Wind in the Southwest and Thunder in the Northeast were placed in their respective positions as appeared that the Southwest of China was more of a desert area with strong wind. Thunder is also associated with earthquakes, which frequently occurred in the Northeast of China.



In ancient times, the Early Heaven Trigram Arrangement was commonly practiced for designing the Feng Shui of Yin dwellings, such as the position of grave sites for ancestors. The ancient Chinese paid special attention to choosing their ancestral graves, as they believed that the quality of Yin's Feng Shui determined the prosperity of their descendants. Unfortunately, the Early Heaven Trigram application for Yang dwellings was less than perfect. King Wen improved on it to create the Later Heaven Trigram Arrangement, which became widely adopted for the usage of Yang dwellings.

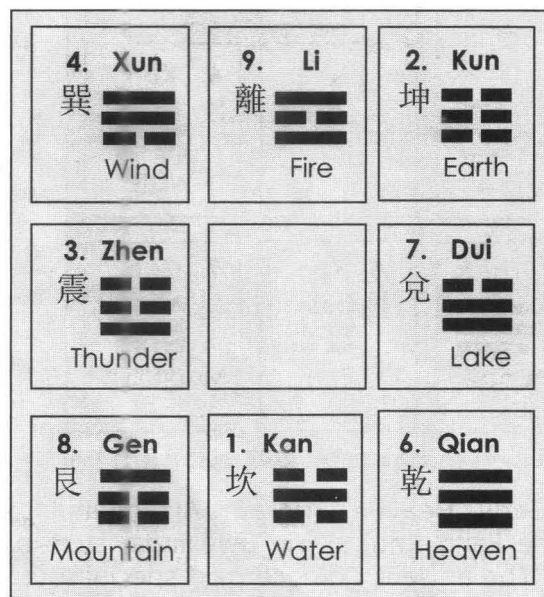
#### 4. Later Heaven Trigram Arrangement

Fu Xi's diagram of the eight trigrams was further studied by King Wen. He then incorporated his own interpretations with the original trigrams to develop the Later Heaven Trigram Arrangement.

King Wen reorganized the arrangement based on the cyclical nature of the world. Unlike the Early Heaven Trigram Arrangement which represents the perfect universe, the Later Heaven Trigram Arrangement represents change.

Within the cyclical nature of phenomena, time and direction also exist. He placed trigram **Li** at the top to represent the rising energy of Fire and heat. Since Water is a quality that runs downwards, seeping into Earth, trigram **Kan** was placed at the bottom.

Both trigrams **Li** (Fire) and **Kan** (Water) are polarities symbolizing the major axis of the Earth. Trigram **Zhen** sits in the East and trigram **Dui** sits in the West. The sun rising in the East dispelling the darkness of night is the characteristic of trigram **Zhen**. The setting sun casting a shadow across the sky is the characteristic of trigram **Dui**.



**Note:**

For easy reference, we can use our palms to erect the trigrams as shown in the diagram below.



Early Heaven Trigram Arrangement



Early Heaven Trigram Arrangement in Luo Shu Grid

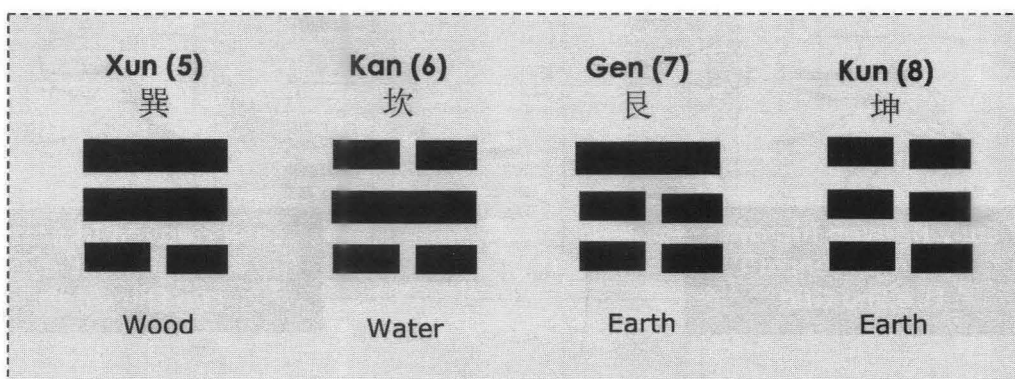
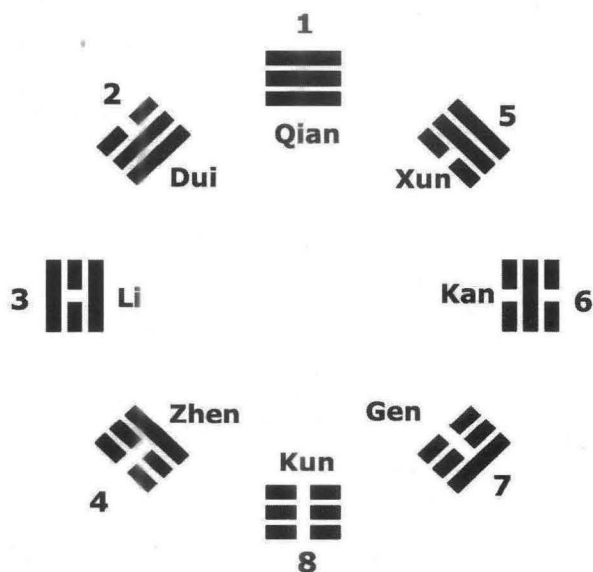
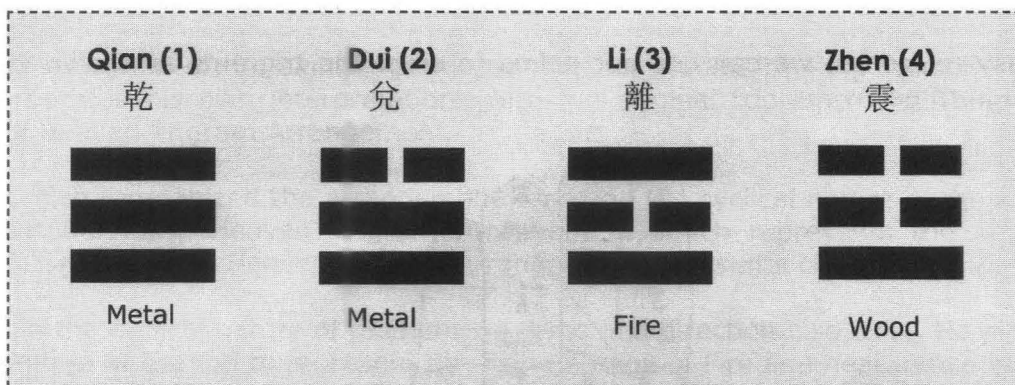


Later Heaven Trigram Arrangement in Luo Shu Grid

There are three sets of numbers associated to the eight trigrams. These numbers are used on different situation during divination.

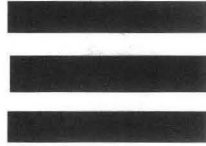


## 5. Assigning Elements to the Eight Trigrams



## 6. The Eight Trigrams and their Attributes

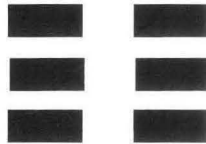
### QIAN



*Heaven*

This trigram comprises of three unbroken Yang lines and is associated with the head of the households, fathers, paternal males, patriarchs, leaders, kings, bosses, and the supreme in Yang energy. It also signifies the sky, energy, perseverance and Heaven. It is represented by the Metal element and lies in the Northwest direction in the Later Heaven Trigram Arrangement and South in the Early Heaven Trigram Arrangement. Its symbolic animal sign is a Horse. It is a trigram that is full of strong and powerful energy.

### KUN



*Earth*

This trigram comprises three broken Yin lines. It is associated with mothers, matriarchs, elderly females, farmers, servants, nurses, teachers etc. It is represented by the Earth element and lies in the Southwest direction in the Later Heaven Trigram Arrangement and North in the Early Heaven Trigram Arrangement. Its symbolic animal sign is Ox. This trigram signifies a caring, warm and friendly Kun which is the perfect partner for Qian. In creation, the functions of Heaven and Earth are equally essential. They compliment each other perfectly and work together to achieve its full potential.

### ZHEN



#### *Thunder*

This trigram comprises of two broken Yin lines above a solid Yang line. This sequence signifies the eldest son and its image is that of Thunder, and is often associated with movement. The strong Yang line that pushes from below the two broken Yin which give way symbolizes a dragon rising out of the depths and soaring into the sky. Its element is Wood and it lies on the East direction in the Later Heaven Trigram Arrangement and Northeast in the Early Heaven Trigram Arrangement.

### KAN



#### *Water*

This trigram is made up of one unbroken Yang line in between two broken Yin lines. **Kan** is the middle son. Its element is Water and it lies in the North direction in the Later Heaven Arrangement and West in the Early Heaven Arrangement. Its symbolic animal sign is Pig. **Kan** is an inauspicious trigram which signifies danger, hardship, obstacles and turmoil.

### GEN



### *Mountain*

This trigram comprises of one unbroken Yang line above two broken Yin lines, which symbolizes Mountain. As mountains do not move and are stationary, Gen signifies a lack of motion and stillness. It is also associated with the youngest son. Its element is earth and it lies in the Northwest direction in the Early Heaven Trigram Arrangement and Northeast in the Later Heaven Trigram Arrangement. Its symbolic animal sign is Dog. This trigram implies obstructions and obstacles.

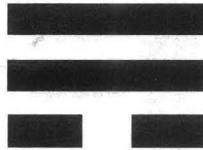
### LI



### *Fire*

Trigram **Li** comprises of one broken Yin line sandwiched between two unbroken Yang lines. The element of **Li** is Fire and it represents the middle daughter. **Li** is associated with the sun, brightness, lightning, heat and dryness. It represents firmness and an unyielding exterior but a weak and hollow interior. It lies in the East direction in the Early Heaven Trigram Arrangement and South in the Later Heaven Trigram Arrangement. Its symbolic animal sign is Bird.

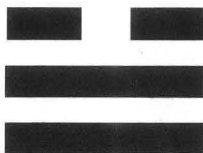
### **XUN**



### ***Wind***

Trigram Xun comprises of two unbroken Yang lines above a single Yin line. It represents the eldest daughter and it can be thought of as 'penetrating'. It is represented by the element of Wood, and lies in the Southwest direction in the Early Heaven Trigram Arrangement and Southeast in the Later Heaven Trigram arrangement. Its symbolic animal sign is Rooster.

### **DUI**



### ***Lake***

This trigram comprises of one broken Yin line sitting above two unbroken Yang lines. It represents happiness and joy and is associated with the youngest daughter. Dui is the Lake and can be seen as the mouth which utters joyous feelings. Outwardly weak but inwardly stubborn, its element is Metal and direction West in the Later Heaven Trigram Arrangement and Southeast in the Early Heaven Trigram Arrangement. Its symbolic animal sign is Goat.

## 7. Trigrams Attributes in Different Contexts

### a. Origin and Terminology of Trigrams

No	Trigrams		Characteristics	
1	Qian	乾	Three Continuous	乾三連
2	Dui	兌	Broken Top	兌上缺
3	Li	離	Empty Middle	離中虛
4	Zhen	震	Upward Cup	震仰盂
5	Xun	巽	Broken Bottom	巽下斷
6	Kan	坎	Full Middle	坎中滿
7	Gen	艮	Overtured Bowl	艮覆碗
8	Kun	坤	Three Broken	坤六斷

### b. Trigrams in Relation to the Weather and Season

No	Trigrams		Weather	Season
1	Qian	乾	Ice, snow	Autumn
2	Dui	兌	Rain	Autumn
3	Li	離	Clear, hot, sunny, droughts	Summer
4	Zhen	震	Thunder, lightning	Spring
5	Xun	巽	Windy, cloudy	Spring
6	Kan	坎	Heavy rain, snow	Winter
7	Gen	艮	Cloudy, hazy	All Seasons
8	Kun	坤	Dark, cloudy	All Seasons

### c. Trigrams in Relation to Body Parts

No	Trigrams		Elements	Body Part
1	Qian	乾	Metal	Head, face, bone, lungs
2	Dui	兌	Metal	Mouth, tongue, throat, lungs, chest, teeth
3	Li	離	Fire	Eyes, heart, blood, spirit (energy)
4	Zhen	震	Wood	Foot, liver, hair
5	Xun	巽	Wood	Buttocks, thighs
6	Kan	坎	Water	Reproductive organs, ears, blood, kidneys
7	Gen	艮	Earth	Hand, nose, back, waist, tumours
8	Kun	坤	Earth	Stomach, spleen, abdomen

### d. Trigrams in Relation to Directions and Nature

No	Trigrams		Direction	Nature
<i>Early Heaven</i> 1	Qian	乾	<i>Later Heaven</i> Northwest	Heaven
2	Dui	兌	West	Lake
3	Li	離	South	Fire
4	Zhen	震	East	Thunder
5	Xun	巽	Southeast	Wind
6	Kan	坎	North	Water
7	Gen	艮	Northeast	Mountain
8	Kun	坤	Southwest	Earth



### e. Trigrams in Relation to Animals

No	Trigrams		Animal
1	<b>Qian</b>	乾	Horse, dragon, elephant, lion, tiger
2	<b>Dui</b>	兌	Goat, bird, monkey, creatures in ponds
3	<b>Li</b>	離	Turtle, cockles, prawn, crab
4	<b>Zhen</b>	震	Dragon, snake, insects
5	<b>Xun</b>	巽	Rooster, bird, snake, earthworm
6	<b>Kan</b>	坎	Pig, rat, fish, fox, sea creatures
7	<b>Gen</b>	艮	Dog, tiger, rat
8	<b>Kun</b>	坤	Ox, horse




### f. Trigrams in Relation to People and Behaviour



No	Trigrams		People	Behaviour	
1	<b>Qian</b>	乾	Father	Tough, strong	剛
2	<b>Dui</b>	兌	Youngest Daughter	Joy, satisfaction, damage	悅, 損
3	<b>Li</b>	離	Middle Daughter	Brightness, radiance	麗
4	<b>Zhen</b>	震	Eldest Son	Movement, excitement	動
5	<b>Xun</b>	巽	Eldest Daughter	Penetration, flexible	入
6	<b>Kan</b>	坎	Middle Son	Danger	陷
7	<b>Gen</b>	艮	Youngest Son	Still, trapped, obstruction	止, 困
8	<b>Kun</b>	坤	Mother	Subtle, receptive	柔




### g. Trigrams in Relation to Career and Miscellaneous




No	Trigrams		Career / Miscellaneous
1	<b>Qian</b>	乾	King, president, prime minister, chairman, leader, city, building, skyscraper, temple, church, cinema, car, money, round shapes
2	<b>Dui</b>	兌	Lawyer, lecturer, celebrity, hostess, prostitute, singer, concubine, brothel, bar, musical instrument, valley, pond, marsh, river, knife, conflict, lawsuit, sexual passion
3	<b>Li</b>	離	Writer, artist, teacher, doctor, police, soldier, beauty parlour, sun, electricity, divorce, separation, lamp post, police station, power station, fire brigade, battlefield
4	<b>Zhen</b>	震	Technician, engineer, musician, broadcast personnel, music, movement, power station, highway, crowded place, forest, telephone, gun, fireworks, rocket, musical instrument, broadcasting
5	<b>Xun</b>	巽	Businessman, traveller, moving and transport industries, air-conditioning, electric fan, communication, postal service, news, information
6	<b>Kan</b>	坎	Bartender, fisherman, bandit, thief, conman, boatman, hospital, funeral parlour, brothel, aquarium, moon, pond, sea, river, lake, waterfall
7	<b>Gen</b>	艮	Monk, priest, practitioner, prisoner, convict, mountain, cliff, grave, wall, tower, building, door, gate, platform
8	<b>Kun</b>	坤	Square or flat shapes, farmer, field, farm, empty land, village, country, desert, antique, education, big vehicle

## h. The Meaning of Trigrams when Locating Lost Objects

	<b>Qian (1) 乾</b>
Public building	
Father's room	
Round or metallic container	
High ground	
Northwest sector	

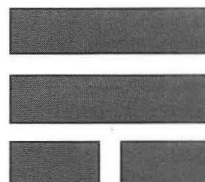
	<b>Dui (2) 兌</b>
Lake	
Reservoir	
River	
Inside a metallic container	
West sector	

	<b>Li (3) 離</b>
Kitchen, fireplace	
Window, empty room	
Beside or under a book	
South sector	

	<b>Zhen (4) 震</b>
Outside home or office	
Park, forest	
Public highway	
Streets	
East sector	

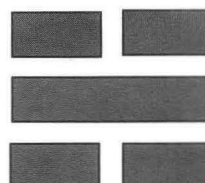
**Xun (5) 巽**

Inside a wooden container  
Rectangular room  
Southeast sector



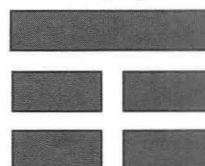
**Kan (6) 坎**

Near a pond  
Pool, drain  
Blue container  
North sector



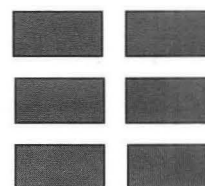
**Gen (7) 艮**

Corridor, passageway  
Near rocks, mountains  
Concrete wall  
Square container  
Northeast sector



**Kun (8) 坤**

Basement  
Field, farm  
Inside a ceramic  
or glass container  
Southwest sector

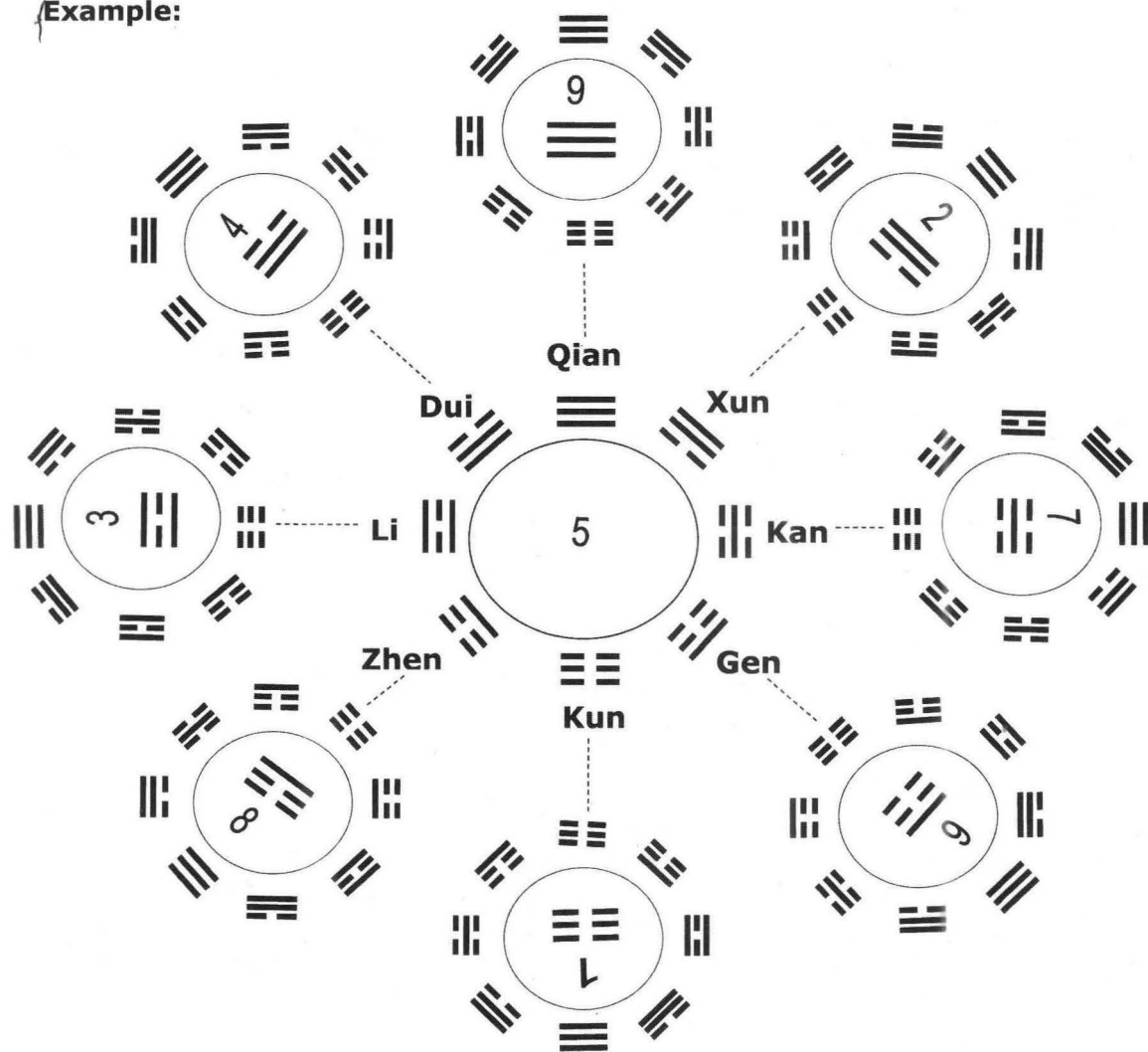


## Chapter 8

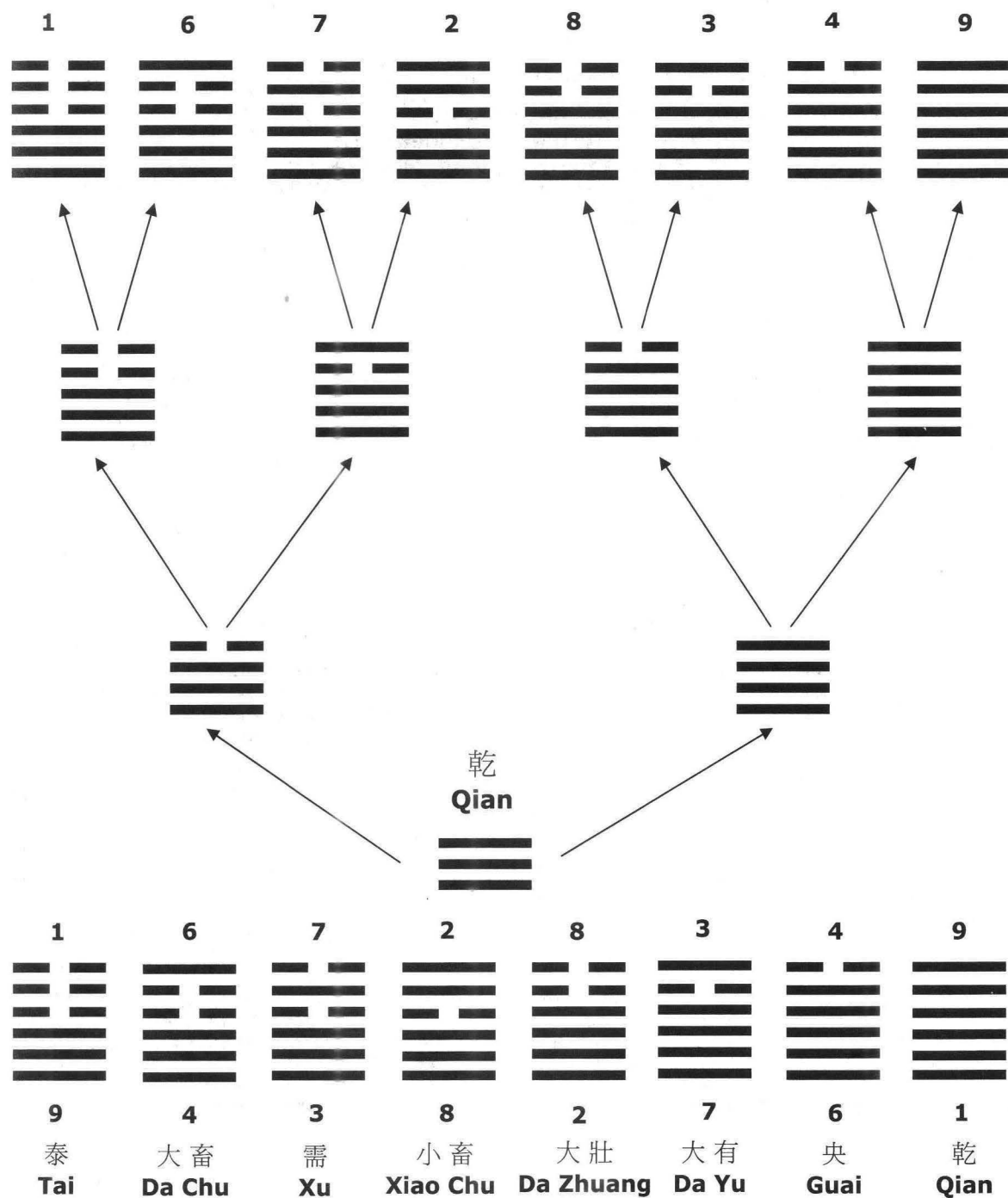
### FORMATION OF THE 64 HEXAGRAMS

The 64 hexagrams are expanded from the eight trigrams of the Early Heaven Trigram arrangement on the Luo Shu grid. In the Luo Shu grid, there are eight trigrams. Each trigram is further expanded with another set of eight trigrams, making a total of  $8 \times 8$  permutations, which equals 64 hexagrams. Each group, featuring eight hexagrams, has a mother trigram.

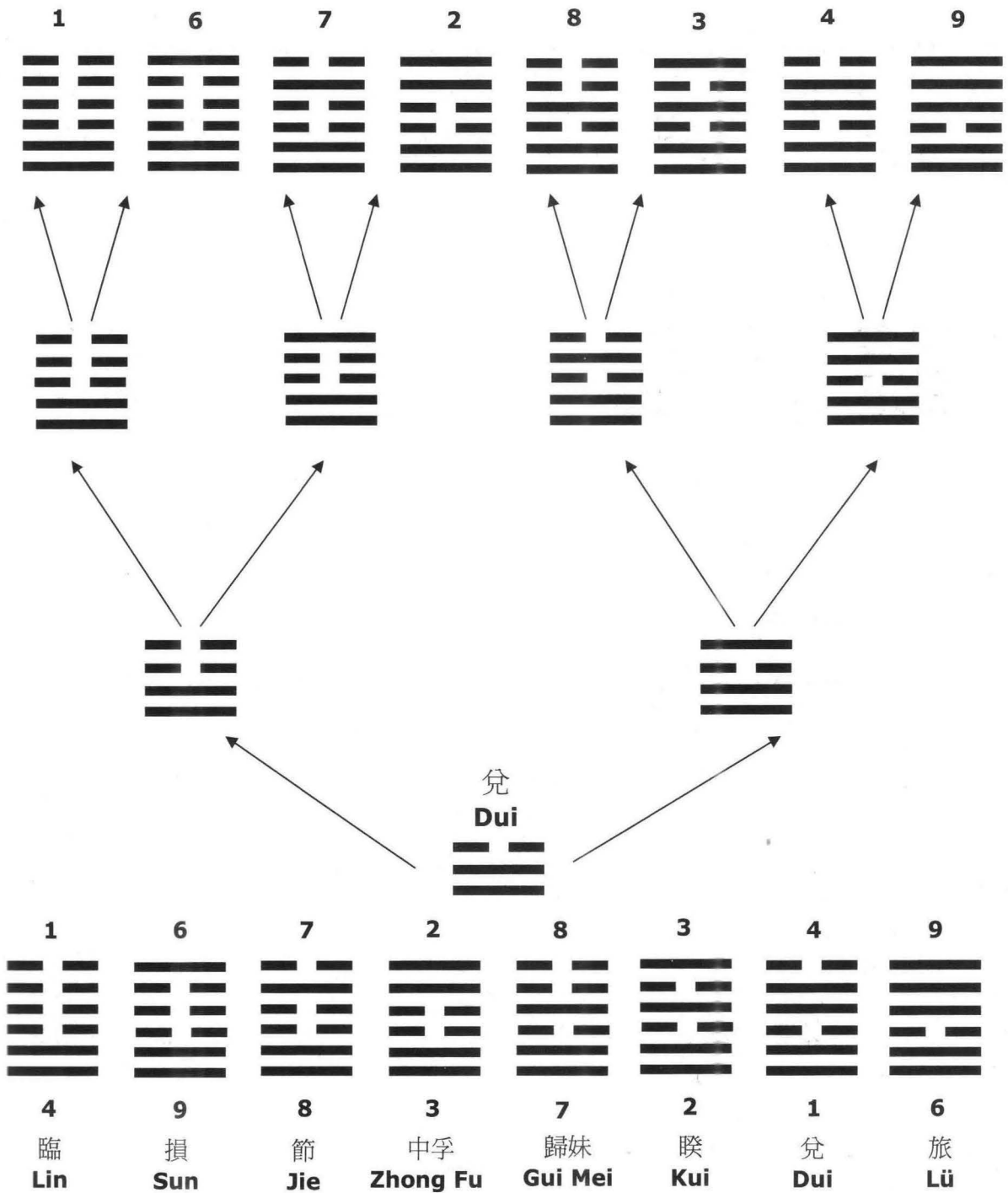
**Example:**



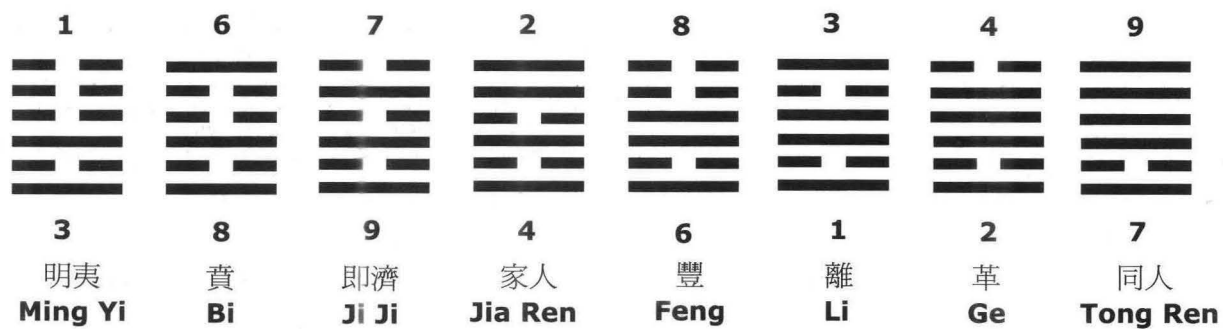
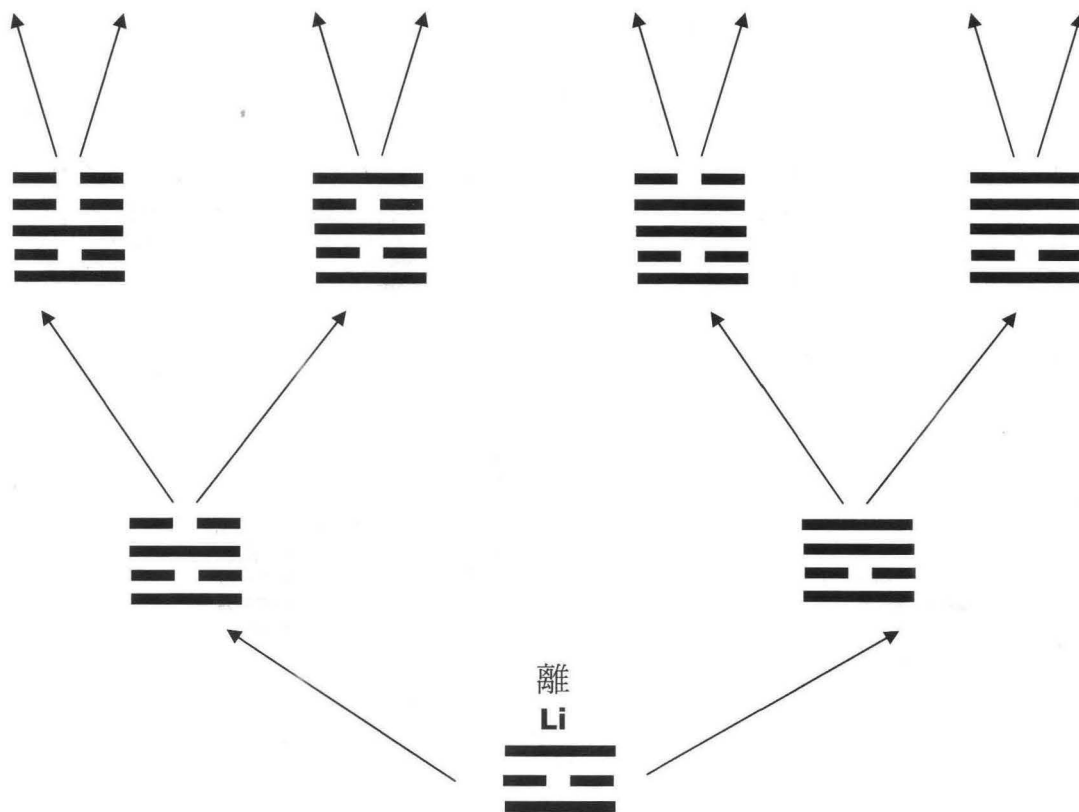
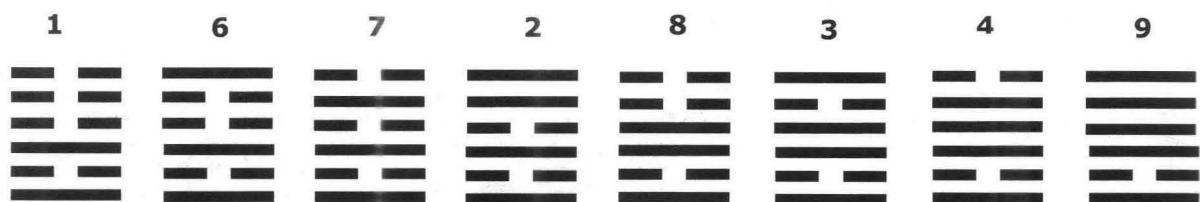
# FORMATION OF THE 64 HEXAGRAMS



# FORMATION OF THE 64 HEXAGRAMS

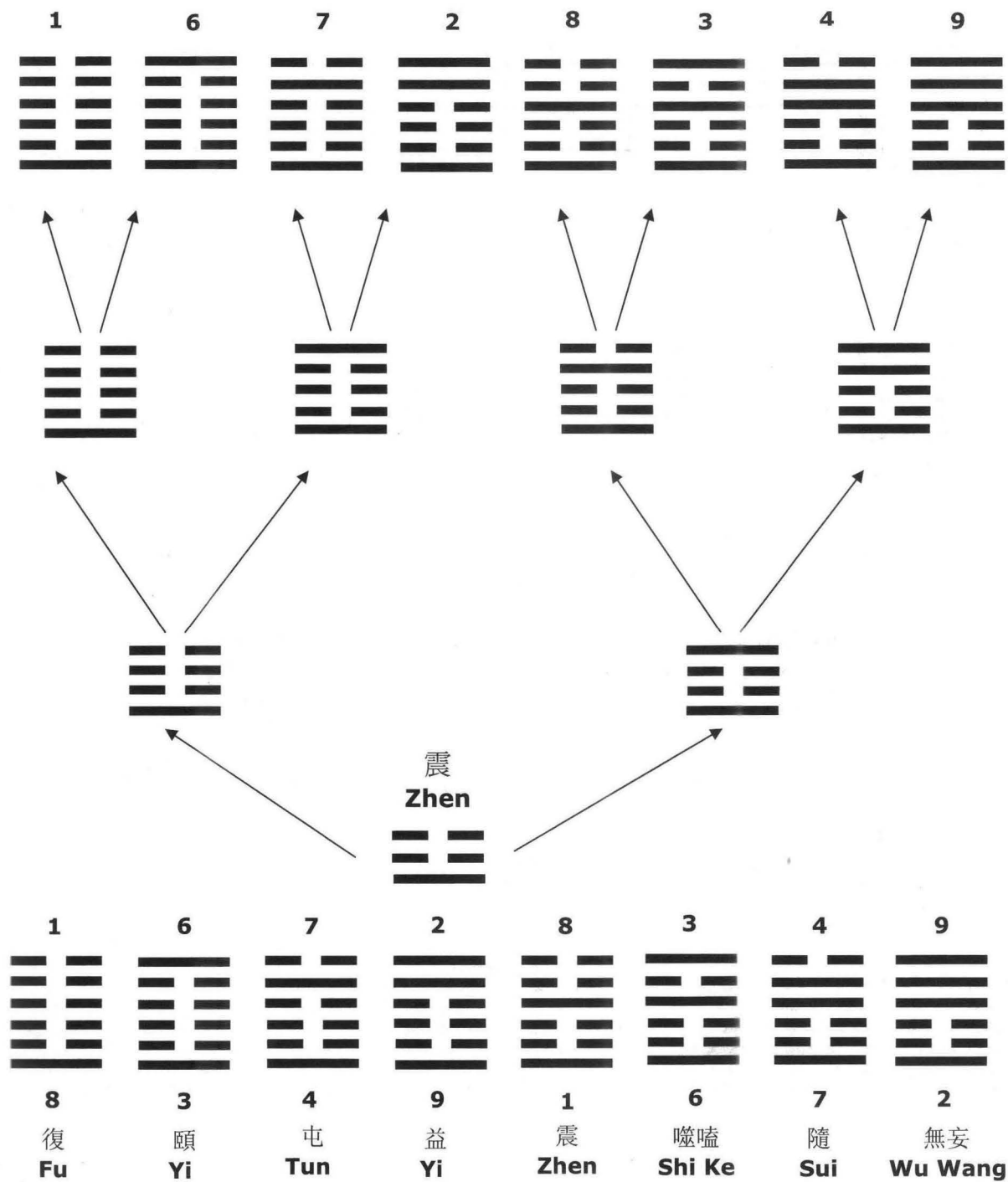


# FORMATION OF THE 64 HEXAGRAMS

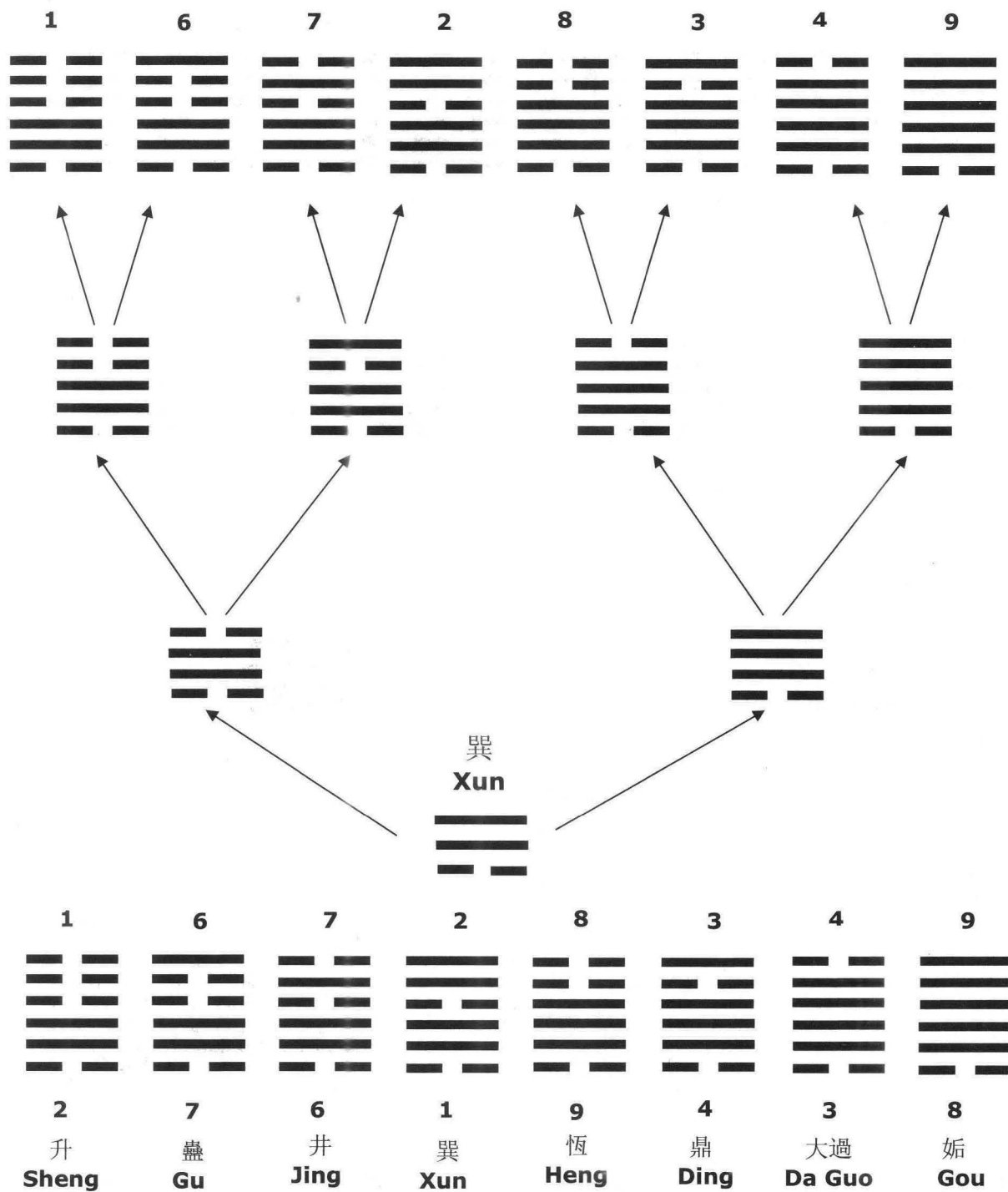




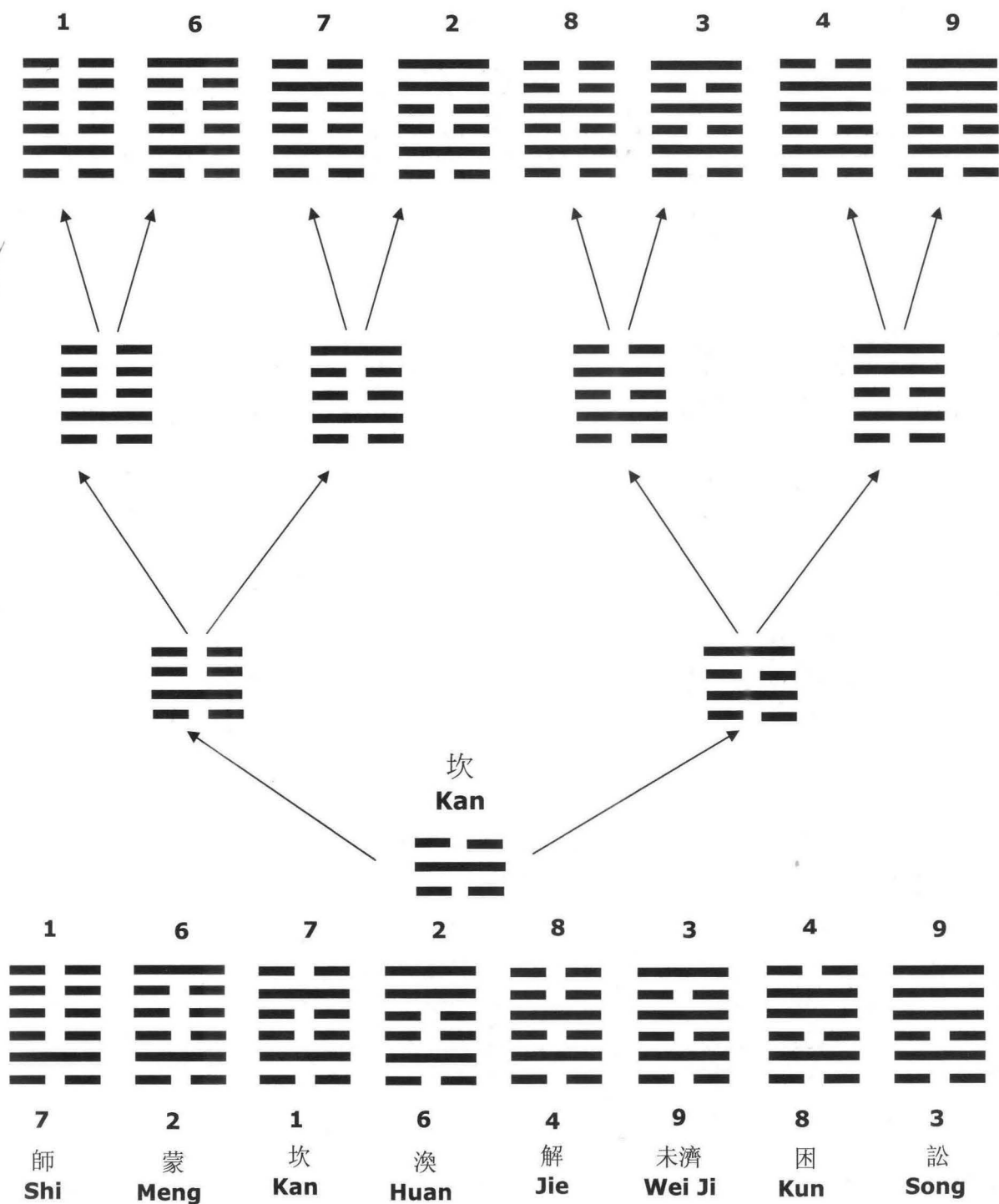
# FORMATION OF THE 64 HEXAGRAMS



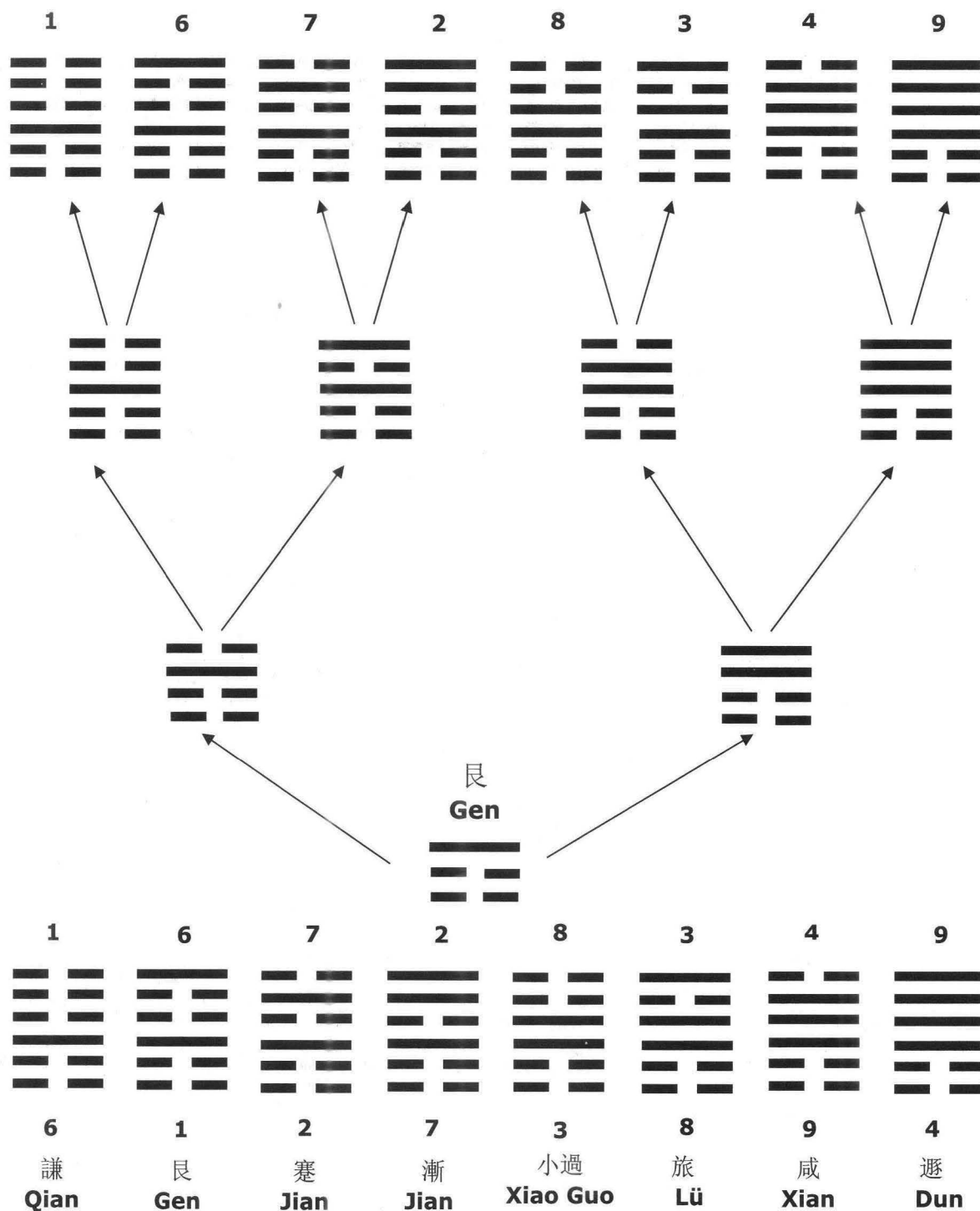
# FORMATION OF THE 64 HEXAGRAMS



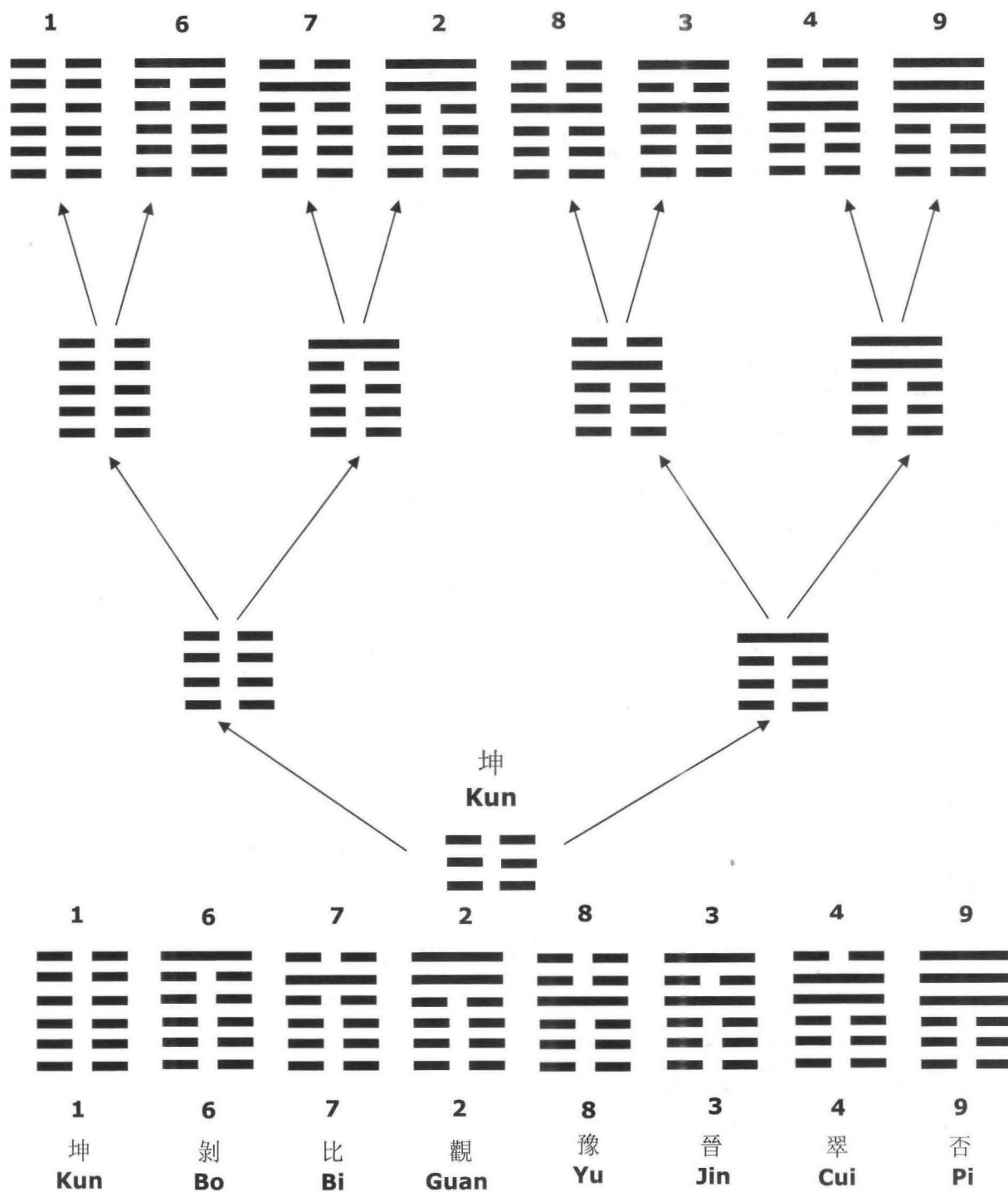
# FORMATION OF THE 64 HEXAGRAMS



# FORMATION OF THE 64 HEXAGRAMS



# FORMATION OF THE 64 HEXAGRAMS



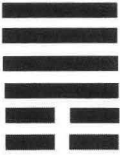



The 64 hexagrams are arranged to represent the 60-year cycle, also known as 60 pillars, of the Heavenly Stems and Earthly Branches. Since there are only 60 pillars, four of the hexagrams, namely **Qian** (乾), **Kun** (坤), **Li** (離) and **Kan** (坎), are omitted.

For example, Year 2011 is **H8** 辛 - **E4** 卯 and the governing hexagram is **Bo** (剝). In Year 2012, the following hexagram will be **Fu** (復). In I Ching divination, the ruling yearly hexagram is used to forecast world events and natural phenomena by referring to the image, Kua implications and the Yao text.

In Feng Shui practice, the 64 hexagrams in the Luo Pan (Feng Shui compass) are used for measuring the sitting and facing of the house and the water flow.

In Xuan Kong Da Gua (XKDQ) date selection, each of the 64 hexagrams has an element number (卦氣) and a period number (卦運) which are used to determine the energy of the day.

#### Example:

1840	4	2	2012
<b>H2</b> 乙 - Wood	<b>H2</b> 乙 - Wood	<b>H9</b> 壬 + Water	<b>H9</b> 壬 + Water
<b>E10</b> 酉 -Metal	<b>E8</b> 未 -Earth	<b>E3</b> 寅 + Wood	<b>E5</b> 辰 + Earth
<b>9</b>  <b>4</b> <b>Dun</b> 遯	<b>7</b>  <b>6</b> <b>Jin</b> 井	<b>9</b>  <b>7</b> <b>Tong Ren</b> 同人	<b>6</b>  <b>4</b> <b>Da Chu</b> 大畜

The figure above the hexagram refers to the element number, and the number below refers to the period number. Ideally, for an auspicious day, the element numbers of the year, month and hour should support the day. Details on XKDQ date selection will be discussed in my next book.

## Chapter 9

### PLUM BLOSSOM DIVINATION

Mei Hua Yi Shu (梅花易數) or Plum Blossom Divination was invented by Shao Kang Jie, from the Song Dynasty (960-1126 AD). It is considered a less sophisticated approach to the traditional forms of I Ching divination. Plum Blossom Divination is a numerological method of I Ching divination, is based on observations and correlative deductions to form hexagrams and does not actually use the text.

#### 1. History of Plum Blossom Divination

Shao Kang Jie woke up one afternoon and saw a rat in his room. He took a ceramic pillow and threw at the rat. The pillow shattered into pieces, and inside it was a note with his name and the exact time of that moment.

"This is amazing", thought Shao, for he had broken the ceramic pillow at the exact timing predicted in the note. Intrigued, Shao Kang Jie decided to track down the author of the note. He located the manufacturer of the pillow, only to be told by a young boy that his father had died two days ago.

Disappointed, Shao decided to leave. But the boy called him back and gave him the note and a book. The boy's father had instructed him to present to the scholar who would come to his house two days after his death with these items. In the note, the deceased predicted that Shao would be able to locate where his silver was buried so that his son could pay for his funeral expenses. The book was the I Ching, and its pages contained formulas for prediction.

One fine morning, Shao was relaxing in his garden with a friend when he noticed two sparrows fighting in the branches of a plum blossom tree. The birds fell to the ground. Shao performed a divination that incorporated the image of the sparrows fighting with the exact timing of the moment and told his friend that there would be a minor accident occurring at the same location the next day.

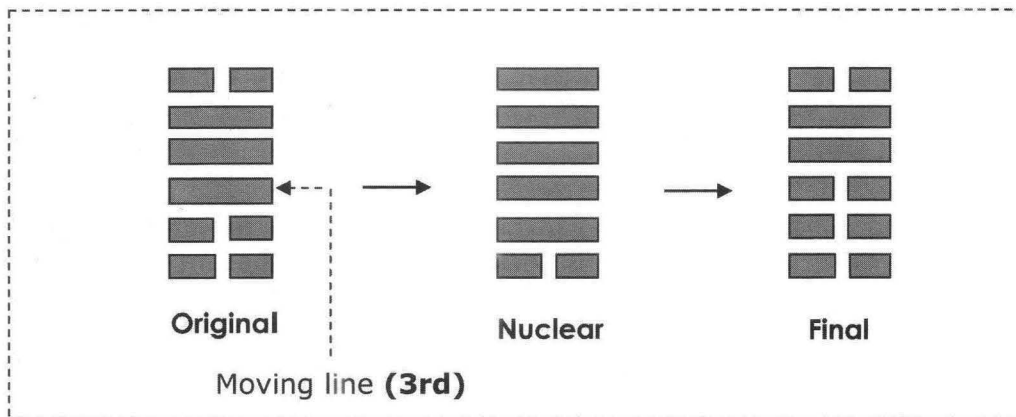
The next day, a young girl climbed up the plum blossom tree, wanting to pluck a blossom. The caretaker spotted her and the young girl panicked, and fell on the ground. She ended up with minor injuries. Shao's prediction came true, and he became famous for his '**Plum Blossom Oracle**' skill. Plum Blossom Divination relies heavily on the imagery, symbolism and implied meanings of each trigram and hexagram. In this chapter, we will examine the various meanings of trigrams and hexagrams in different contexts.

## 2. Steps to Plum Blossom Divination

- The Subject represents the Self/Client who has consulted the I Ching, and the Object represents the event or matter that concerns the Subject.
- The next step is to identify the Subject and Object trigrams in the original hexagram. The trigram that contains the moving line is the Object trigram, while the other trigram without the moving line is the Subject trigram.
- Next, you need to find out the elements of the Subject and Object trigram. Analyse the elemental relationships between the Subject and Object trigram based on the theory of support, drain, control or destruction.
- The time of divination also needs to be taken into consideration. The appropriate answer sought will depend on the question asked and the subject matter.



1. Erect the Original Hexagram (本卦).
2. Locate the moving line.
3. Determine the Subject and Object trigrams.
4. Extract the Nuclear Hexagram.
5. Erect the Final Hexagram.



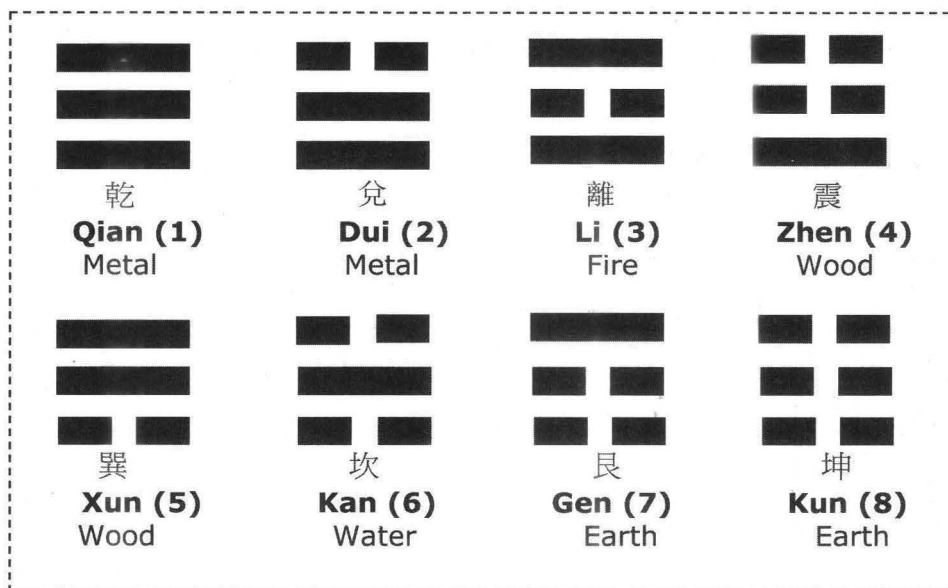
The Original Hexagram will tell you what to do, and the Nuclear Hexagram will tell you what you can accomplish. The Final Hexagram is derived from the moving line of the Original Hexagram. It completes the process by explaining why you should follow the advice given in the Original and Nuclear hexagrams. The five elements and the season will influence the final analysis.



### 3. Relationship between Subject and Object Trigrams

In Plum Blossom Divination, we used the concept of the five elements to analyse the relationship between the Subject and Object trigrams.

In the productive cycle, Wood gives birth to Fire, Fire enriches Earth, Earth nourishes Metal, Metal produces Water, and Water nourishes Wood. In the destructive cycle, Metal conquers Wood, Wood penetrates Earth, Earth drains Water, Water extinguishes Fire and Fire destroys Metal.



In Plum Blossom Divination, or Mei Hua Yi Shu theory, **Shu** (數) translates to 'numbers'. We can cast hexagrams freely using any kind of numbers. After erecting a hexagram, then interpret the relation between the Subject and Object trigrams.

















#### Example:









#### Hexagram cast:

Upper trigram **Qian**, element Metal. Lower trigram **Kan**, element Water. In accordance to the productive cycle, Metal produces Water. It means that the Subject trigram is supporting the Object trigram.

**Chart 1. The Index Chart of the 64 Hexagrams**

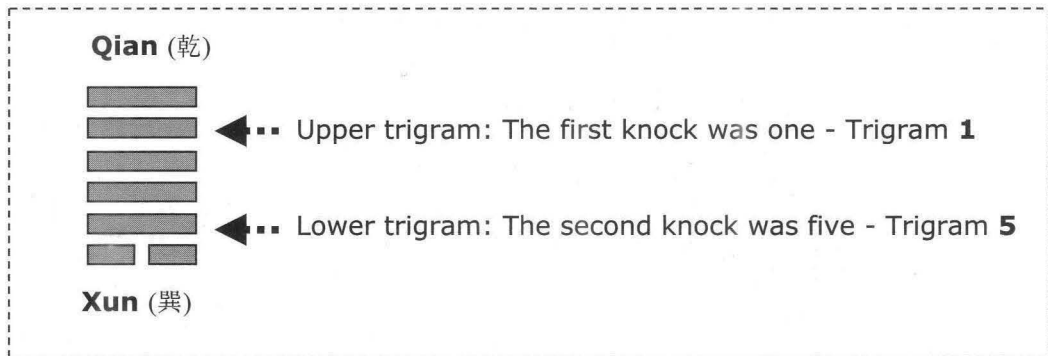
坤 <i>Kun</i>  地 <i>Earth</i>	艮 <i>Gen</i>  山 <i>Mountain</i>	坎 <i>Kan</i>  水 <i>Water</i>	巽 <i>Xun</i>  風 <i>Wind</i>	震 <i>Zhen</i>  雷 <i>Thunder</i>	離 <i>Li</i>  火 <i>Fire</i>	兌 <i>Dui</i>  澤 <i>Lake</i>	乾 <i>Qian</i>  天 <i>Heaven</i>	Upper Trigram  Lower Trigram
11 泰 <i>Tai</i>	26 大畜 <i>Da Chu</i>	5 需 <i>Xu</i>	9 小畜 <i>Xiao Chu</i>	34 大壯 <i>Da Zhuang</i>	14 大有 <i>Da You</i>	43 夬 <i>Guai</i>	1 乾 <i>Qian</i>	 乾 <i>Heaven</i>
19 臨 <i>Lin</i>	41 損 <i>Sun</i>	60 節 <i>Jie</i>	61 中孚 <i>Zhong Fu</i>	54 歸妹 <i>Gui Mei</i>	38 睽 <i>Kui</i>	58 兌 <i>Dui</i>	10 履 <i>Lu</i>	 兌 <i>Lake</i>
36 明夷 <i>Ming Yi</i>	22 賁 <i>Bi</i>	63 既濟 <i>Ji Ji</i>	37 家人 <i>Jia Ren</i>	55 豐 <i>Feng</i>	30 離 <i>Li</i>	49 革 <i>Ge</i>	13 同人 <i>Tong Ren</i>	 離 <i>Fire</i>
24 復 <i>Fu</i>	27 頤 <i>Yi</i>	3 屯 <i>Tun</i>	42 益 <i>Yi</i>	51 震 <i>Zhen</i>	21 噬嗑 <i>Shi Ke</i>	17 隨 <i>Sui</i>	25 無妄 <i>Wu</i>	 震 <i>Thunder</i>
46 升 <i>Sheng</i>	18 蠱 <i>Gu</i>	48 井 <i>Jing</i>	57 巽 <i>Xun</i>	32 恆 <i>Heng</i>	50 鼎 <i>Ding</i>	28 大過 <i>Da Guo</i>	44 姤 <i>Gou</i>	 巽 <i>Wind</i>
7 師 <i>Shi</i>	4 蒙 <i>Meng</i>	29 坎 <i>Kan</i>	59 渙 <i>Huan</i>	40 解 <i>Jie</i>	64 未濟 <i>Wei Ji</i>	47 困 <i>Kun</i>	6 訟 <i>Song</i>	 坎 <i>Water</i>
15 謙 <i>Qian</i>	52 艮 <i>Gen</i>	39 蹇 <i>Jian</i>	53 漸 <i>Jian</i>	62 小過 <i>Xiao Guo</i>	56 旅 <i>Lü</i>	31 咸 <i>Xian</i>	33 遯 <i>Dun</i>	 艮 <i>Mountain</i>
2 坤 <i>Kun</i>	23 剝 <i>Bo</i>	8 比 <i>Bi</i>	20 觀 <i>Guan</i>	16 豫 <i>Yu</i>	35 晉 <i>Jin</i>	45 萃 <i>Cui</i>	12 否 <i>Pi</i>	 坤 <i>Earth</i>

\* Please refer to the Appendix for this chart in Simplified Chinese.

- 1  Take the first three lines of the hexagram and refer to the first row of
- 2  trigrams in the table above. Next, look at the bottom three lines of the
- 3  hexagram and refer to the right column of the chart. By following a
- 4  vertical line down from Kan (坎) and a horizontal line across from Li
- 5  (離), you will get Hex 63 Ji Ji (既濟). By referring to the I Ching, you will
- 6  be able to find the answer to your question.

## 4. Various Methods of the Plum Blossom Divination

### a. Using Sound Perception



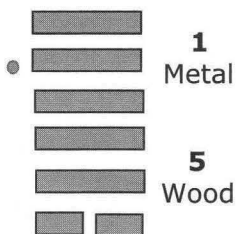
### Example: What did the neighbour want to borrow?

Time: **E11 (戌)**

Moving Line: **5th** line

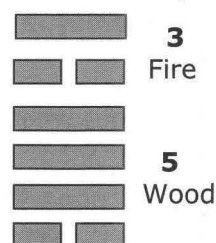
Let us adopt the Early Heaven Trigram Arrangement to number the trigrams.  
 Trigram derived: Trigram **Qian (乾)** (Metal) over Trigram **Xun (巽)** (Wood).

#### Original Hex



Hex 44  
**Gou (姤)**

#### Final Hex



Hex 50  
**Ding (鼎)**

### Method Of Analysis:

One cold winter evening after dinner, Shao Kang Jie was tutoring his son on the Plum Blossom Divination when someone knocked on the door. It was their neighbour who needed to borrow something from them. Shao took this opportunity to test his son. He asked, "Can you guess what the neighbour wants to borrow?"

There were a total of six knocks on the door. There was a pause after the first knock before a continuous series of five more knocks. We can use this sequence of sounds to erect a hexagram.

The son said, "The neighbour wants to borrow our hoe." Shao asked, "Why do you think so?" The son replied, "Well, Hexagram 44 **Gou** (姤) contains Metal over Wood. So I deduced that the neighbour would want to borrow a hoe." Shao replied, "Son, the neighbour wants to borrow an axe to cut his firewood."

Shao's son was amused and asked his father why their neighbour wanted an axe and not a hoe. Shao explained, "You see, it is already late evening and the weather is cold. He will not go to the farm at this time. Therefore, it is more likely that he would want to cut some firewood. In addition, the Final Hexagram is Fire over Wood, thus the neighbour is using the Wood to start the Fire." Well, true enough, the neighbour wanted to borrow their axe to chop some firewood!

From the above example, we can see that it is necessary to apply some common sense and imagination, and to factor in the time dimension while carrying out an I Ching divination.

## b. Using Visual Perception

To do this, we can simply convert any image or sound around us into trigrams for analysis.

### Example:

I was in a taxi one day, and noticed that the driver seemed disturbed and was not concentrating on his driving. From the image of the driver's back and his fingers on the steering wheel, I erected a hexagram to find out what his thoughts were.



The hexagram is **Qian** (father) sitting on **Gen** (youngest son).  
**Qian** = upper trigram (outside) and **Gen** = lower trigram (inside).  
Base on the above hexagram, we can infer that the taxi driver was worried about his son at home. I had a chat with him and he confirmed that he had to rush home to take his sick son to hospital after letting me off.

### c. Using Numbers

The Plum Blossom method can be done by translating anything into a sequence of numbers. It could be your phone number, alphabets, or the number of strokes in a Chinese character.

There is no hard and fast rule in deciding on which should be the upper or lower trigram. It is more important to stay consistent.

#### Note:

If the number is 8 or less, we will take the trigram number based on the Early Heaven Trigram Arrangement. If the number is more than 8, we have to divide this number by 8 and take the remaining number as the trigram number.

#### Example:

If we have 38, then  $38/8 = 4$ , and the remainder is **6**.  
The trigram will be **Kan** (坎).

- **Five digits combination, example: 12345**

Add the 1st and 2nd digit to get the upper trigram.

Upper trigram:  $1+2 = 3$  (**Li**)

Add the 3rd, 4th and 5th digit to get the lower trigram.

Lower trigram:  $\frac{3+4+5}{8} = 1$ , remainder **4** (**Zhen**)



- **Four digits combination, example: 1234**

Add the 1st and 2nd digit to get the upper trigram.

Upper trigram:  $1+2 = 3$  (**Li**)

Add the 3rd and 4th digit to get the lower trigram.

Lower trigram:  $3+4 = 7$  (**Gen**)



#### d. The Formula of Time Dimension

##### • Erecting the upper trigram

We will assign a number to the year, month and day to perform the divination based on Lunar Calendar. Divide the sum by 8 and take the remainder as the trigram number.

$$\frac{\text{Year no.} + \text{Month no.} + \text{Day no.}}{8} = X, \text{ remainder } \underline{A}$$

A = the number assigned to the upper trigram.  
When A is 0, read the remainder as 8

Note: We will not include the hour number for this calculation.

##### • Erecting the lower trigram

The lower trigram is determined by the time of the divination. We will take the previous sum of the year, month and day, add the hour, divide it by 8, and then take the remainder as the trigram number.

$$\frac{\text{Year no.} + \text{Month no.} + \text{Day no.} + \text{Hour no.}}{8} = Y, \text{ remainder } \underline{B}$$

B = the number assigned to the lower trigram.  
When B is 0, read the remainder as 8

## Numbering the year, month, day and hour

### 1. Numbering the year:

Take the Earthly Branch of the year.

**E1** (子) as number **1**, **E2** (丑) as number **2**

**E3** (寅) as number **3**, **E4** (卯) as number **4**,

**E5** (辰) as number **5**..., until **E12** (亥) as number **12**.

Example: **Dragon year E5** (辰),

Take as number **5**.

### 2. Numbering the month:

Based on the lunar calendar month

Example: 6th lunar month **E8** (未),

Take number as **6**

Starting from: February **E3** (寅) as number **1**,

March **E4** (卯) as number **2**,

April **E5** (辰) as number **3**,

July **E8** (未) as number **6**..., until

December **E12** (亥) as number **12**.

### 3. Numbering the Day:

Based on the lunar calendar day.

Look up on the 6th lunar month of the calendar and then count forward until your day of birth.

Example: Birth Date: **28th July 2000**

**(27th day of the 6th lunar month)**

Take the number as **27**

### 4. Numbering the hour:

Take the **Earthly Branch** of the hour.

**E1** (子) as number **1**, **E2** (丑) as number **2**,

**E3** (寅) as number **3**, **E4** (卯) as number **4**,

**E5** (辰) as number **5**, **E6** (巳) as number **6**,

**E7** (午) as number **7**, **E8** (未) as number **8**..., until

**E12** (亥) as number **12**.

Example: Hour of Birth: **1330 hrs E8** (未)

Take the number as **8**

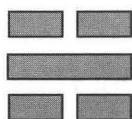
**Example: 28th July 2000, 1330 hrs**

**(Lunar Date: 27th day of the 6th lunar month)**

HR	DAY	MTH	YR	
丁 H4 -Fire	丁 H4 -Fire	癸 H10 -Water	庚 H7 +Metal	Heavenly Stem
未 E8 -Earth	亥 E12 -Water	未 E8 -Earth	辰 E5 +Earth	Earthly Branch
8	27	6	5	Numbers

**\* This method of hexagram erection is based on lunar dates \***

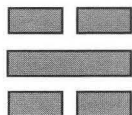
**Upper trigram: Year + Month + Day = X, remainder A**  
8



**Kan**

$$\frac{5 + 6 + 27}{8} = 4, \text{ remainder } \underline{6}$$

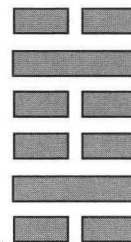
**Lower trigram: Year + Month + Day + Hour = Y, remainder B**  
8



**Kan**

$$\frac{5 + 6 + 27 + 8}{8} = 5, \text{ remainder } \underline{6}$$

Hence, for **28th of July 2000, 1330hrs**,  
we get Hex 29 **Kan** (坎).



Hex 29  
**Kan**  
(坎)



## Locating the Moving Line

The moving line is important because it changes the principle position. We might have a situation that was difficult, but with the moving line you can immediately see how a new situation takes place.

## Using the Formula of Time Dimension

Take the sum of year, month, day and hour, divide by 6 and take the remaining number as the moving line.

$$\frac{\text{Year no} + \text{Month no} + \text{Day no} + \text{Hour no}}{6} = Z, \text{ remainder} = C$$

**C = the moving line.**

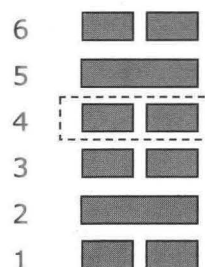
When C is 0, take the moving line to be on the **6th** line.

**Example: 28th July 2000, 1330 hrs, Kan (坎)**

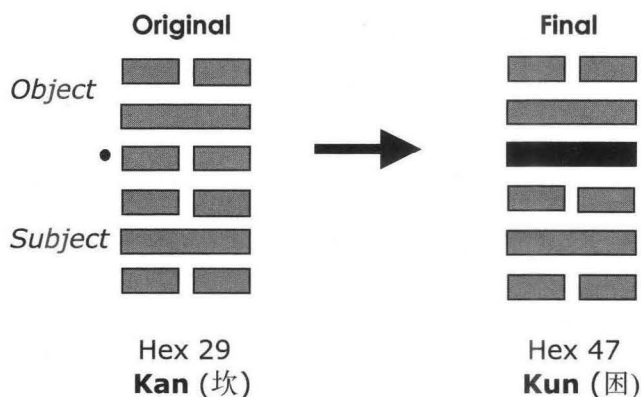
Locating the moving line:

$$\frac{5 + 6 + 27 + 8}{6} = 7, \text{ remainder } 4$$

The moving line is **4th** line.



After determining the moving line, we can erect the Final Hexagram.



## 5. Simplified Method to Locate the Moving Line

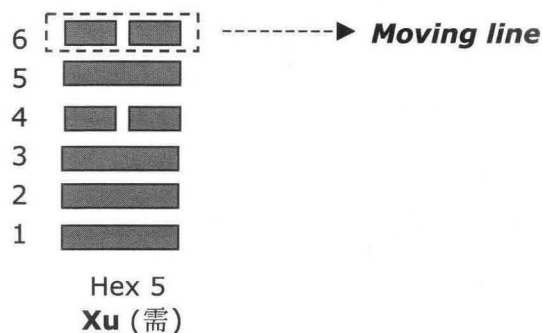
After casting the Original Hexagram, the next step is finding the moving line. The moving line represents the time when the divination is performed. It will determine the Final Hexagram or result of the situation. Thus, there are two ways for doing this:

### Look at the hour when you cast the hexagram

If the number is higher than 6, we have to divide by 6 and take the remaining number as the moving line.

#### Example:

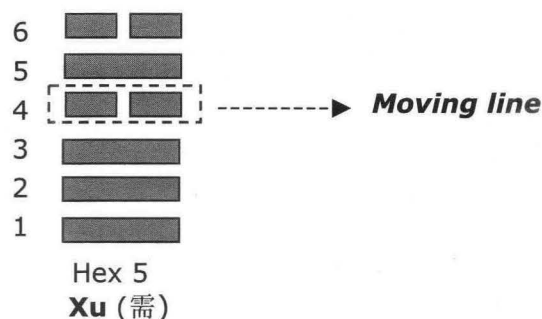
**Hour of E6 (巳)**, moving line falls on the **6th** line of hexagram.



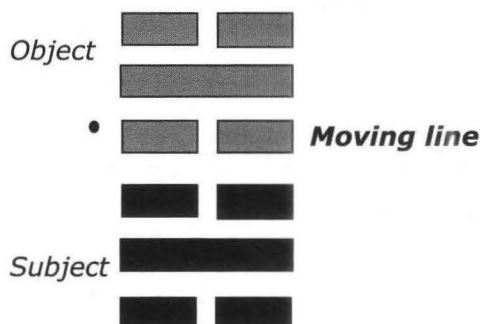
#### Example: Hour of E10 (酉)

Take  $10/6 = 1$ , remainder **4**.

Hence, the moving line falls on the **4th** line of the hexagram.



## 6. Subject and Object Trigrams



### Subject:

- It represents the person asking the question.
- It is the trigram **without the moving line**.

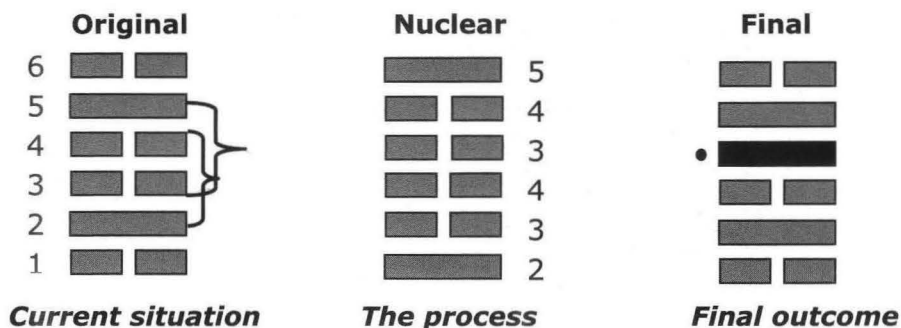
### Object:

- It is the matter concerning the self or client.
- It is the trigram **with the moving line**.

## 7. Erecting the Nuclear Hexagram (互卦)

From the Original Hexagram, we can further extract two trigrams to form the Nuclear Hexagram. We need to extract line 2, 3 and 4 from the Original Hexagram, and line 3, 4 and 5 to form a Nuclear Hexagram. This hexagram embodies the process of the event or situation that you are asking about before the final outcome.

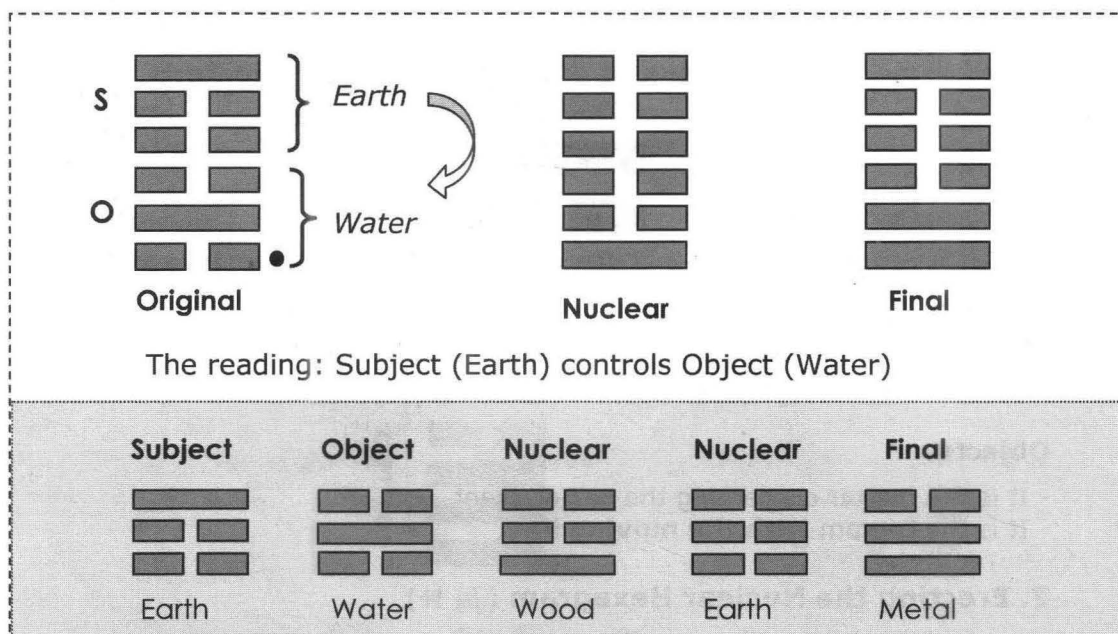
If you are asking for the result of an interview, the Original Hexagram will project your current situation and the Final Hexagram will show the ultimate outcome of the event, while the Nuclear Hexagram indicates the middle phase of development that will unfold during the interview itself.



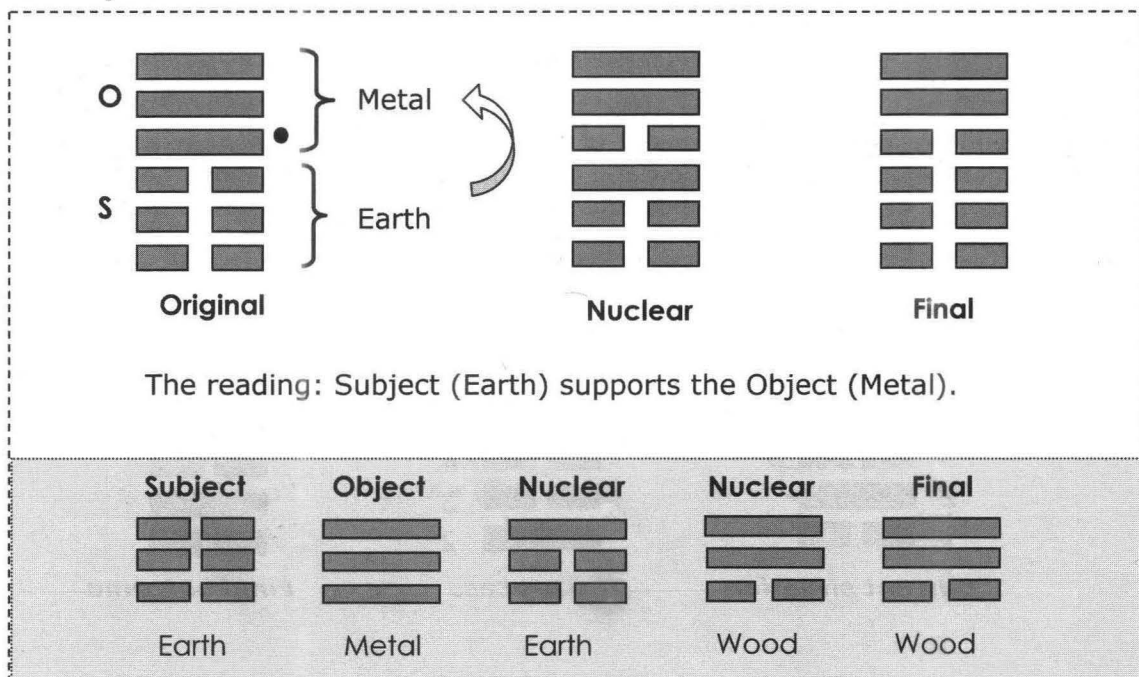
## 8. Relationship between the Subject and Object Trigrams

To determine the strength of the element in the Subject and Object trigrams, you need to know the cycle of the birth and cycle of destruction theory.

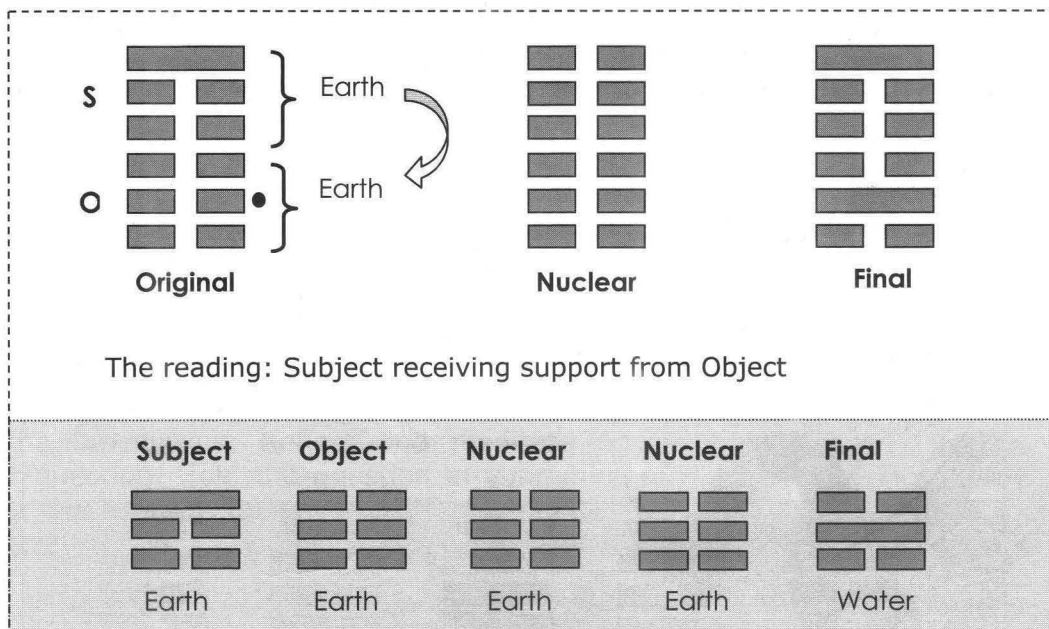
### Example 1:



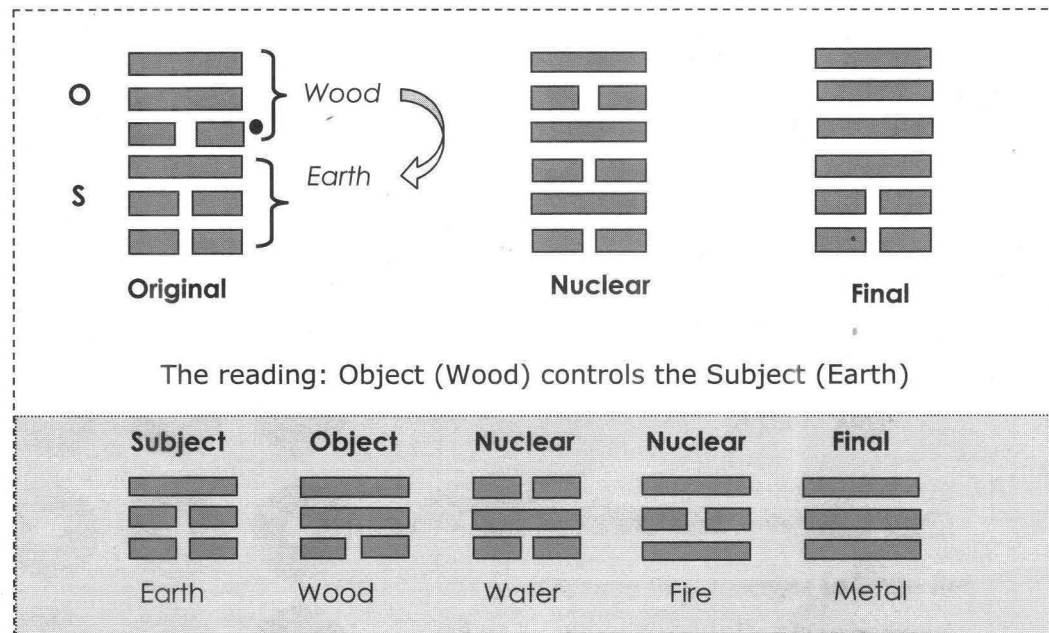
### Example 2:



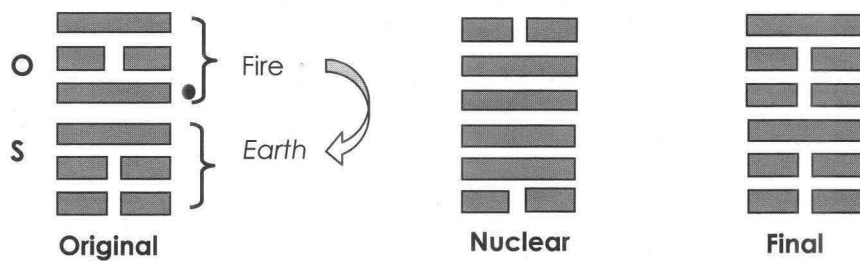
### Example 3:



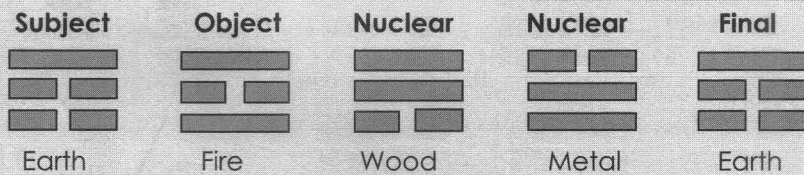
### Example 4:



### Example 5:



The reading: Object (Fire) supports the Subject (Earth)



## Chapter 10

### ERECTING A HEXAGRAM

#### 1. Various Methods of Erecting a Hexagram

##### a. Coin Casting Method

This method, commonly known as the King Wen method, can be used to cast hexagrams. However it might not be fully applicable to the Plum Blossom method because you may get more than one moving line.

To use this method, you have to toss three coins six times in order to obtain the six lines of the hexagrams. Reflect and meditate on your question. Hold the question in your mind while you toss the coins.

The hexagram is constructed from bottom up. The first throw determines the first bottom line. Draw the first line. Repeat the same until all six lines have been drawn. The top three lines are upper trigram and bottom three lines are lower trigram.

There are two different faces:



HEAD

**Yang line**



TAIL

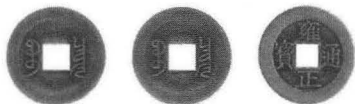
**Yin line**

**When you toss three coins, there are four possible combinations:**



1 head + 2 tails

**A fixed Yang line**



2 heads + 1 tail

**A fixed Yin**



All 3 heads

**A Yang line changes to a Yin line**

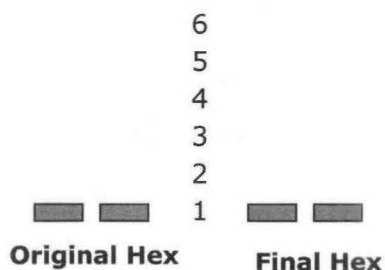


All 3 tails

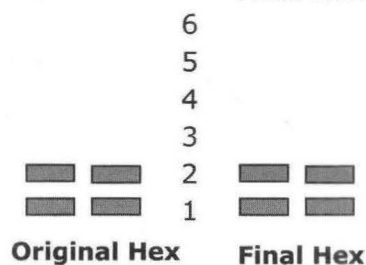
**A Yin line changes to a Yang line**

## Example of Application

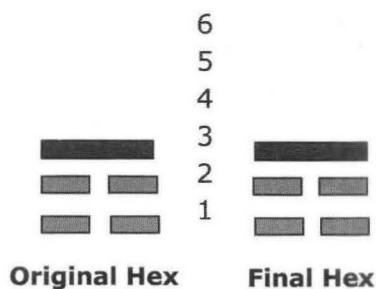
1st toss: **2 heads + 1 tail**



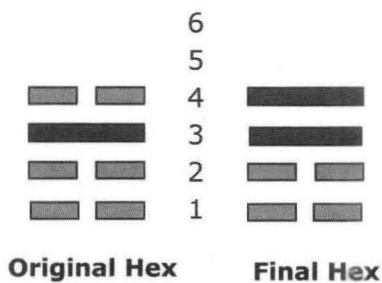
2nd toss: **2 heads + 1 tail**



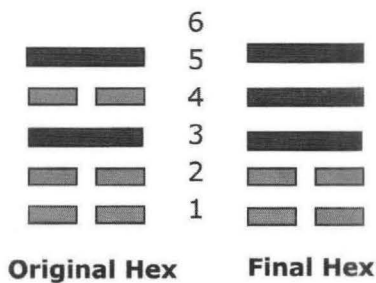
3rd toss: **1 head + 2 tails**



4th toss: **3 tails**

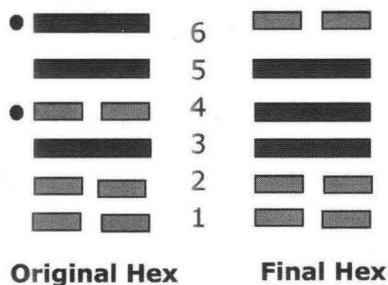


5th toss: **1 head + 2 tails**





6th toss: **3 heads**



## b. Erecting a Hexagram with a Name

Another method of erecting a hexagram is to use letters of the English alphabet in a person's name.

By assigning numbers to the 26 alphabets, we are able to use the formula to erect a hexagram for analysis. By referring to the diagram, the numbers 1 to 8 are assigned 3 alphabets each and the number 9 is assigned 2 alphabets.

**Table of Alphabets and Assigned Numbers**

1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	

We may use the alphabets in a person's first name to erect the upper trigram and the person's last name (surname) to erect the lower trigram. If the person's name includes any middle name, ignore it and simply use the first and last name.

As the example on the next page shows, we will have to add the numbers assigned to each alphabet of the person's first name, then divide the sum by **8**. The result will form the upper trigram, **Zhen** (震). Add the alphabets of the person's last name and divide by **8** as well.

If there is no remainder, the minimum number will be **8**. So **8** is the trigram **Kun** (坤).

## Example :

Monica Tan came to seek for consultation on:

**Day : H6 (己) - E8 (未)**

**Time : E9 (申)**

### Upper Trigram: M O N I C A

$$4 \ 6 \ 5 \ 9 \ 3 \ 1$$

$$(4 + 6 + 5 + 9 + 3 + 1) = 28$$

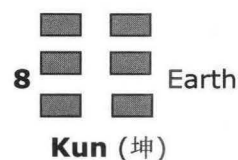
$$28 \text{ Mod } 8 = 3, \text{ Bal: } \underline{4}$$



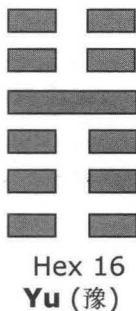
### Lower Trigram: T A N

$$2 \ 1 \ 5$$

$$(2 + 1 + 5) = \underline{8}$$



### The completed hexagram:



In order to locate the moving line, we have to consider the time factor, which in this example is **E9 (申)**. We add the number for upper trigram (**4**), lower trigram (**8**) and time (**9**) then divide the total by **6**. The resultant number will give you the moving line.

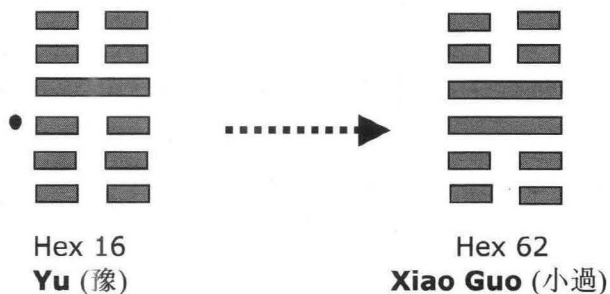
### To locate the moving Line:

$$4 + 8 + 9 = 21$$

$$21 \text{ Mod } 6 = 3, \text{ Bal: } \underline{3}$$

Moving line on the 3rd Line

The resulting hexagram is Hex 62, **Xiao Guo (小過)**.



### c. The Approaching Direction of a Person

There are many creative ways to erect a hexagram based on a situation or our visual. One way to do so is to observe the approaching direction of a person. Let us assume that an old man is coming from the Southeast.

The characteristics of trigram **Qian** (乾) represents an old man, while **Xun** (巽) represents the direction **Southeast**. We are thus able to form a hexagram with the two trigrams of our visual interpretation.

#### Example :

**Day :** H6 (己) – E2 (丑)

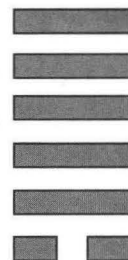
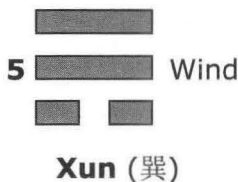
**Time :** E4 (卯)

**An old man coming from the Southeast direction:**

**Old man:**  
(Upper Trigram)



**Direction: SE**  
(Lower Trigram)



Hex 44  
**Gou (姤)**

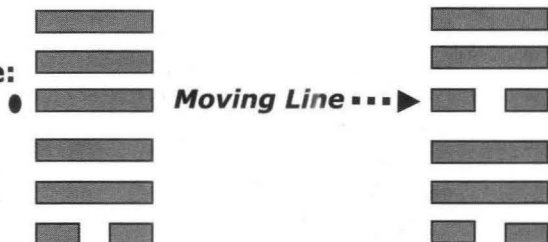
To locate the moving line, we have to consider the Earthly Branch, which in this example is **E4 (卯)**. We add the numbers for the upper trigram (**1**), lower trigram (**5**) and time (**4**), then divide the total by **6**. The resulting number will give you the moving line.

**To determine the moving line:**

$$1 + 5 + 4 = 10$$

$$10 \text{ Mod } 6 = 1, \text{ Bal: } 4$$

Moving Line on the **4th Line**



Hex 44  
**Gou (姤)**

Hex 57  
**Xun (巽)**

#### d. Erecting a Hexagram from Leaves of Plant/Tree

This ancient method of erecting a hexagram requires the person to pick up fallen leaves from a tree or plant. This seemingly simple and convenient method actually allows a person to erect a hexagram in the most serendipitous manner. This may not be the most efficient way of erecting a hexagram but it does yield similar results to other methods. Follow the steps below:

##### 1. Using your left hand, pick up a bunch of leaves.

- Count the number of leaves for the upper trigram.

##### 2. Using your right hand, pick up another bunch of leaves.

- Count the number of leaves for the lower trigram.

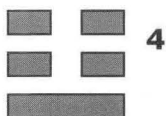
##### 3. If the number of leaves exceed **8, Mod 8** and take the remaining number.

##### Example:

##### 1. No. of Leaves on Left Hand = 4

- For the upper trigram

**Zhen (震)**



*Thunder*

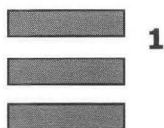


##### 2. No. of Leaves on Right Hand = 9

- For the lower trigram

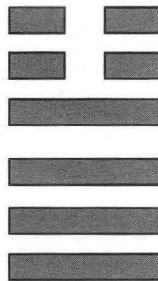
**9 Mod 8 = 1, Bal: 1**

**Qian (乾)**



*Heaven*

### Completed Hexagram:



Hex 34  
**Da Zhuang** (大壯)

**Example: The hour of consultation is E8 (未).**

In order to locate the moving line, we will have to use the time factor again, which in this example is **E8** (未).

So we add the upper trigram (**4**), lower trigram (**1**) and the time (**8**), then divide by **6**, the remainder is **1**. Therefore, the moving line is the **1st** line of the hexagram.

### To locate moving Line:

$$4 + 1 + 8 = 13$$

$$13 \text{ Mod } 6 = 1, \text{ Bal: } \underline{1}$$

Moving Line on **1st** Line



Hex 34  
**Da Zhuang** (大壯)

Hex 32  
**Heng** (恆)

## e. Translating Four Pillars into a Life Hexagram









### EXAMPLE: Female

Date of Birth: 20th June 1959

Time : E11 (戌)









HR	DAY	MTH	YR
H9 壬	H10 癸	H7 庚	H6 己
E11 戌	E10 酉	E7 午	E12 亥

### Later Heaven Trigram Arrangement

 4 Xun 巽	 9 Li 離	 2 Kun 坤
 3 Zhen 震		 7 Dui 兌
 8 Gen 艮	 1 Kan 坎	 6 Qian 乾

### Step 1

Convert Heavenly Stems to a Lo Shu number – Na Jia Method

H8 辛  4	H6 己  9	H2 乙 H10 癸  2
H7 庚  3	5	H4 丁  7
H3 丙  8	H5 戊  1	H1 甲 H9 壬  6

### Chart to Derive Stems Numbers

HEAVENLY STEMS	NUMBER
H1 甲	6
H2 乙	2
H3 丙	8
H4 丁	7
H5 戊	1
H6 己	9
H7 庚	3
H8 辛	4
H9 壬	6
H10 癸	2

### Placing the Stems Numbers in the Four Pillars

HR	DAY	MTH	YR
H9 壬	H10 癸	H7 庚	H6 己
6	2	3	9

### Step 2

### Convert Earthly Branch into He Tu Numbers

Earthly Branch	HE TU	ELEMENT
E1 子 E12 亥	1:6	Water
E6 巳 E7 午	2:7	Fire
E3 寅 E4 卯	3:8	Wood
E9 申 E10 酉	4:9	Metal
E5 辰 E8 未 E11 戌 E2 丑	5:10	Earth

## Place the Branch Numbers in the Four Pillars

HR	DAY	MTH	YR
<b>E11</b> 戌	<b>E10</b> 酉	<b>E7</b> 午	<b>E12</b> 亥
<b>5</b>	<b>4</b>	<b>2</b>	<b>1</b>
<b>10</b>	<b>9</b>	<b>7</b>	<b>6</b>

### Step 3

#### Yin and Yang numbers

HEAVENLY STEM	Yang Numbers
	<b>1, 3, 5, 7, 9</b>
Total Sum:	<b>25</b>

EARTHLY BRANCH	Yin Numbers
	<b>2, 4, 6, 8, 10</b>
Total Sum:	<b>30</b>

### Step 4

#### Add up all the Yin and Yang numbers in the Four Pillars

- Calculate the sum of Yang (odd) numbers to get the Heaven number.  
The maximum Heaven number is **25**
- Calculate the sum of Yin (even) numbers to get the Earth number.  
The maximum Earth number is **30**

HR	DAY	MTH	YR
<b>6</b>	<b>2</b>	<b>3</b>	<b>9</b>
<b>H9</b> 壬	<b>H10</b> 癸	<b>H7</b> 庚	<b>H6</b> 己
<b>E11</b> 戌	<b>E10</b> 酉	<b>E7</b> 午	<b>E12</b> 亥
<b>5</b>	<b>4</b>	<b>2</b>	<b>1</b>
<b>10</b>	<b>9</b>	<b>7</b>	<b>6</b>



## Yang Numbers in the Four Pillars

**(Year) + (Month) + (Day) + (Hour)**


(9+1) + (3+7) + (9) + (5)

Total = **34**









In this case, the result number **34** is greater than the maximum value **25**.

Take:  $34 - 25 = 9$

**Refer to the chart below for trigrams numbers**

**Heaven No: 9** = Trigram **Li** 

**Chart of Trigrams Numbers**

Qian	Dui	Li	Zhen	Xun	Kan	Gen	Kun
							
6	7	9	3	4	1	8	2

**Trigram number conversion for Heaven and Earth numbers**

<b>Sum of 10 = 1</b>
<b>Sum of 20 = 2</b>
<b>Sum of 30 = 3</b>

<b>Remainder</b>
<b>19 = 9</b>
<b>12 = 2</b>
<b>15 = 5</b>

## Yin Numbers in the Four Pillars


**(Year) + (Month) + (Day) + (Hour)**

(6) + (2) + (2+4) + (6+10)

Total = **30**

In this case, the result number is **30**. By referring to the above chart, for a sum of **30**, take number **3**.

**Refer to the chart above for trigram numbers**

**Earth No: 3** = Trigram **Zhen** 

**Take Note:** For sums exceeding **30**, for example, for 38, take  $38 - 30 = 8$ .

## Placing the Respective Trigrams

<b>Male</b> born in <b>Yang</b> Year	<b>Heaven</b> Number <b>Above</b>
<b>Female</b> born in <b>Yin</b> Year	<b>Earth</b> Number <b>Below</b>

<b>Male</b> born in <b>Yin</b> Year	<b>Earth</b> Number <b>Above</b>
<b>Female</b> born in <b>Yang</b> Year	<b>Heaven</b> Number <b>Below</b>

This is a **Female** born in the **Yin** year of 1959, **H6** (己) – **E12** (亥).

Upper Trigram: **Heaven No: 9**  **Li**

Lower Trigram: **Earth No: 3**  **Zhen**

**Her Life Hexagram will be:**



Hex 21  
**Shi Ke** (噬嗑)

### The I Ching's Advice:

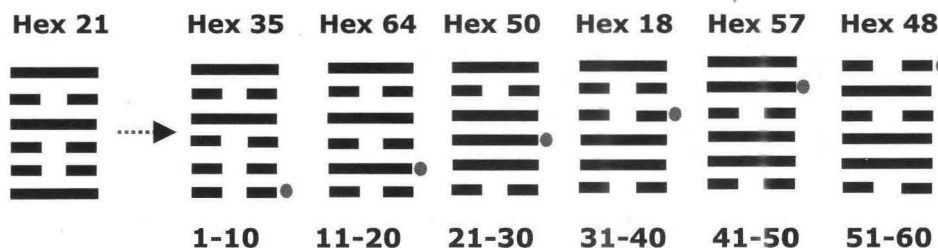
**Shi Ke** has the meaning of the lips coming together again after biting or chewing something. This hexagram describes obstacles, quarrels and conflicting attitudes. There is a possibility you will get into legal lawsuit, slander or be harmed by someone. Even if obstacles stand in the way, you can still reach your objective if you are able to remove or overcome the obstruction. The oracle advises you to compromise with the conflicting parties to resolve the issues.

This gives us a general overview of our life path. From the hexagram, we can read our life path in 10 Yearly Luck Cycle.



**Line 6 :** From **51 - 60** yrs old  
**Line 5 :** From **41 - 50** yrs old  
**Line 4 :** From **31 - 40** yrs old  
**Line 3 :** From **21 - 30** yrs old  
**Line 2 :** From **11 - 20** yrs old  
**Line 1 :** From **1 - 10** yrs old

From Age 61-70, back to Line 1, follow by Age 71-80 at Line 2 and so on...



### Taking the current 10 year hexagram

**EXAMPLE:** Female born in Year **1959**

In Year **2011**, she will be  $(52+1) = \underline{53}$  (Chinese Age)

**Her current 10 Year Luck Pillar is at Hex 48 Jing (井).**

**51-60**

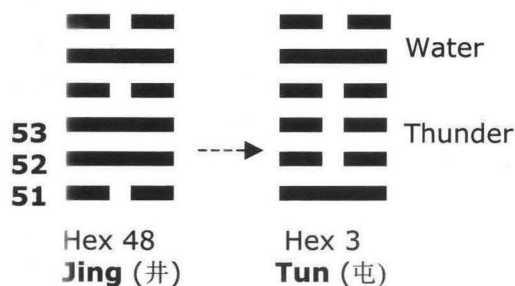


Hex 48  
**Jing (井)**

### The I Ching's Advice:

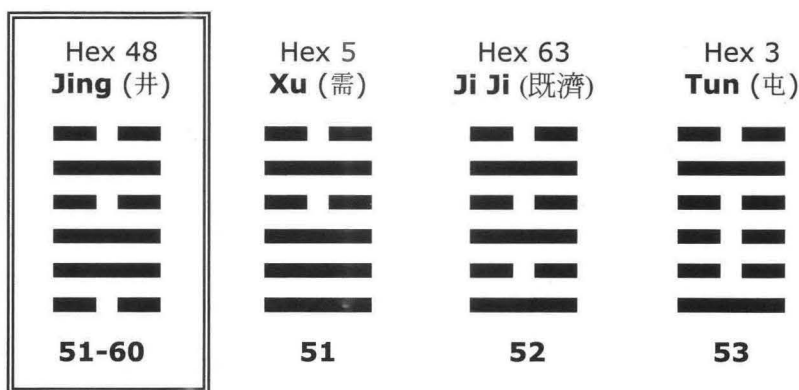
**Jing (井)** refers a well for storing water. The bucket must reach the water, be filled, then drawn to the top for drinking. If the well is clean and properly maintained, it is able to provide pure water that nourishes. However, if it is dirty and neglected, the water will bring upon illness and poisoning. To maintain the everlasting supply of water, one has to maintain the well so that there will be constant supply of clean water. This hexagram represents mutual helpfulness, symbolized by the unchanging nature of a well, and the value of the water extracted from it.

At the current **Age 53**, she is on the **3rd** line of **Jing** (井).



### The I Ching's Advice:

Hexagram **Tun** symbolises the difficulty of starting out, like a young bud that is weak and unable to withstand severe wind and rain. You must seek help and learn from experience. Do not be discouraged. To succeed in overcoming difficulties, one has to stay calm, conserve your energy and patiently wait for the right time to act. With patience, your troubles will slowly dissipate and a change for the better will come your way. This hexagram implies that with perseverance, progress and success can be achieved.



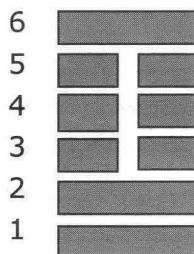
## 2. Analysing the Various Types of Hexagram

Understanding the fundamentals of the hexagrams is an integral part of the analysis process. When the I Ching is used as a method for divination, the Original Hexagram is explained or interpreted together with the **Opposite Hexagram Cuo Gua** (錯卦), **Reverse Hexagram Zong Gua** (綜卦), **Inverse Hexagram Fan Gua** (反卦) and **Nuclear Hexagram Hu Gua** (互卦), depending on the circumstances of the analysis.

The understanding of these hexagrams offers you a guide on the proper and balanced way to face current and future changes. A thorough understanding of this will lead to one's ability to foretell the future.

### a. Original Hexagram (本卦)

This is the original hexagram divined while consulting the I Ching.

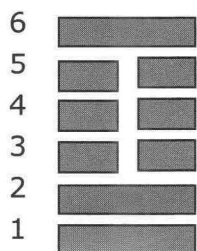


Hex 41

**Sun** (損)

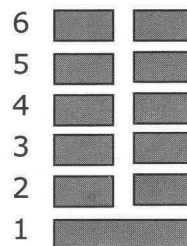
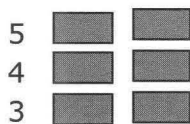
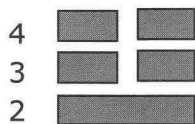
### b. Nuclear Hexagram (互卦)

This is created from the Original Hexagram's inner lines. It refers to the two trigrams embedded in a hexagram in lines 2-3-4 and lines 3-4-5. They overlap, sharing the two middle lines of the hexagram. This will give you greater insight and better understanding of the situation.



Hex 41

**Sun** (損)

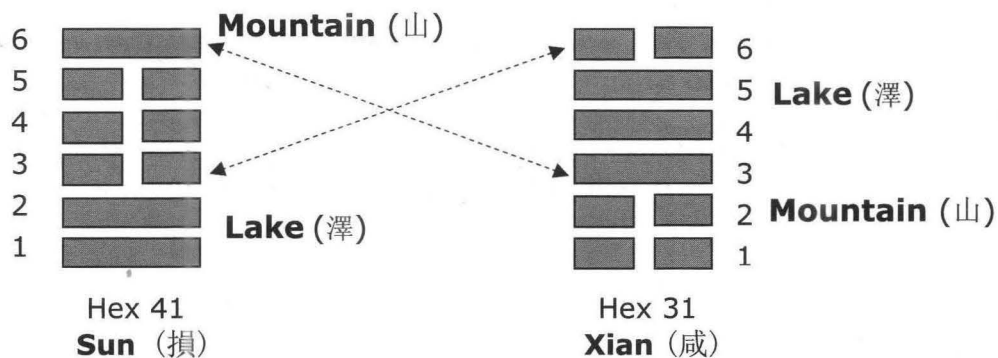


Hex 24

**Fu** (覆)

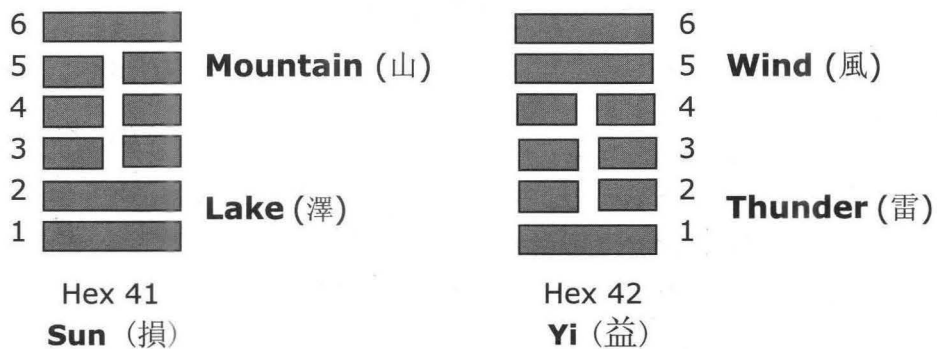
### c. Reverse Hexagram (綜卦)

The Reverse Hexagram is the mirror image of two trigrams. The lower trigram exchanges position with the upper trigram.



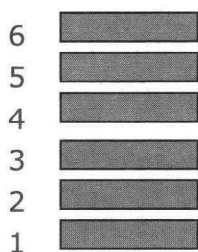
### d. Inversed Hexagrams (反卦)

This is generated by flipping the Original Hexagram upside down.



### e. Opposite Hexagram (錯 卦)

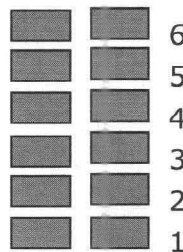
In this hexagram, all lines swapped from Yin to Yang and Yang to Yin.



Heaven (天)

Heaven (天)

Hex 1  
**Qian** (乾)



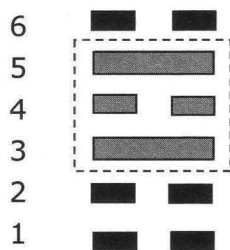
Earth (地)

Earth (地)

Hex 2  
**Kun** (坤)

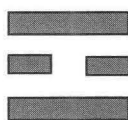
### f. Embraced Trigram (包卦)

When we analyse a hexagram, apart from looking at the image and referring to the I Ching, we can also look at its hidden meanings. This is known as **Bao Gua** (包卦) or the **Embraced Trigram**.

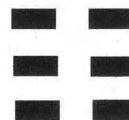


Hex 39  
**Jian**  
(蹇)

#### Embraced Trigram



**Li** (離)



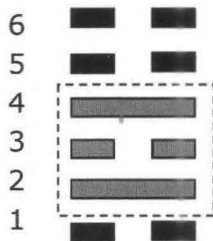
**Kun** (坤)

### QUESTION:

**Will the Subject be able to overcome and control an issue?**

#### EXAMPLE 1:

From this hexagram, we can deduce that he will most likely be unable to. The **Embraced** Trigram **Li** (離) of **Fire** (lines 3, 4 and 5) embraced inside of **Kun** (坤) of **Earth** (lines 1, 2 and 6). Trigram **Li** (離) is trying to break out of **Kun** (坤). We can conclude that the situation may get out of control.



Hex 40  
**Jie** (解)

#### Embraced Trigram



**Li** (離)

**Kun** (坤)

#### EXAMPLE 2:

From this hexagram, we can see that the **Embraced** Trigram **Li** of **Fire** (lines 2, 3 and 4) contained below the **Kun** (坤) of **Earth** (lines 1, 5 and 6). This means that the situation is under control. So when we are looking at how situations may turn out during a divination, Embraced Trigram or Bao Gua can give us further insight to analyse how the situation may unfold.

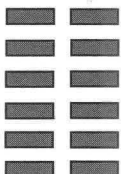
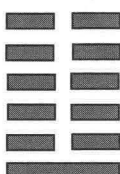
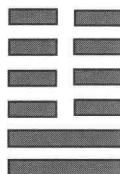
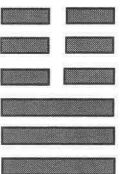
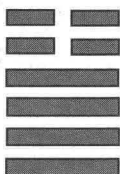
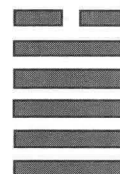
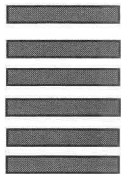
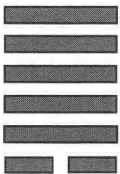
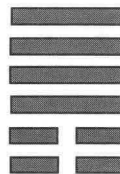
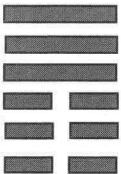
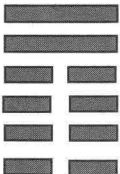
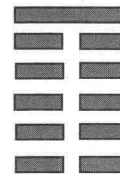


## Chapter 11

### FURTHER INTERPRETATIONS OF HEXAGRAMS

#### 1. Interpreting Hexagrams in Relation to Time

The hexagrams below will help us understand the time dimension of a prediction.

<b>Kun</b> 坤 	<b>Fu</b> 復 	<b>Lin</b> 臨 	<b>Tai</b> 泰 	<b>Da Zhuang</b> 大壯 	<b>Guai</b> 夬 
10th lunar mth	11th lunar mth	12th lunar mth	1st lunar mth	2nd lunar mth	3rd lunar mth
<b>Qian</b> 乾 	<b>Gou</b> 姤 	<b>Dun</b> 遯 	<b>Pi</b> 否 	<b>Guan</b> 觀 	<b>Bo</b> 剝 
4th lunar mth	5th lunar mth	6th lunar mth	7th lunar mth	8th lunar mth	9th lunar mth

#### Example:

A client needs to travel for business this year. He wants to know a good month for travel.

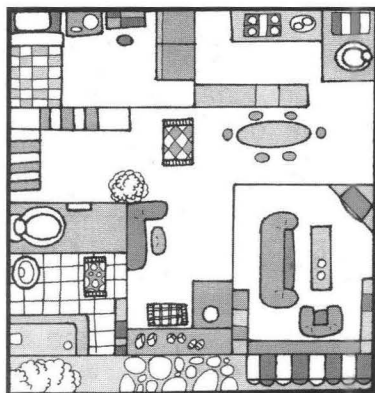
The hexagram cast is: **Qian (乾) 4th lunar month.**

#### Note:

The predictive hexagram will reveal a specific answer to a specific question. It refers to one question asked and should not be taken to apply to your general situation.

## 2. Locating a Lost Object

The hexagram below indicates the location of your missing item.



☰	6th Line: 樑上 (Ceiling/ Beam)
☷	5th Line: 道路 (On the road)
☶	4th Line: 門口 (Main door)
☷	3rd Line: 屋內 (At home)
☷	2nd Line: 廚房 (Kitchen)
☷	1st Line: 地下 (On the floor)

## 3. Locating a Missing Person

The hexagram below provides information of where you should proceed to look for the missing person.

☰	6th Line: 外道 (Other Country)
☷	5th Line: 州 (State)
☶	4th Line: 縣 (District)
☷	3rd Line: 鎮 (Town)
☷	2nd Line: 市 (City)
☷	1st Line: 鄉下 (Village)

#### 4. Body Parts and their Implications

When locating the source of a sickness, we can look at a hexagram similar to a human body. This way of interpreting is very good for obtaining a medical diagnosis when asking questions about health.

**6th Line :** Neck and head

**5th Line :** Chest

**4th Line :** Stomach

**3rd Line :** Waist and thigh

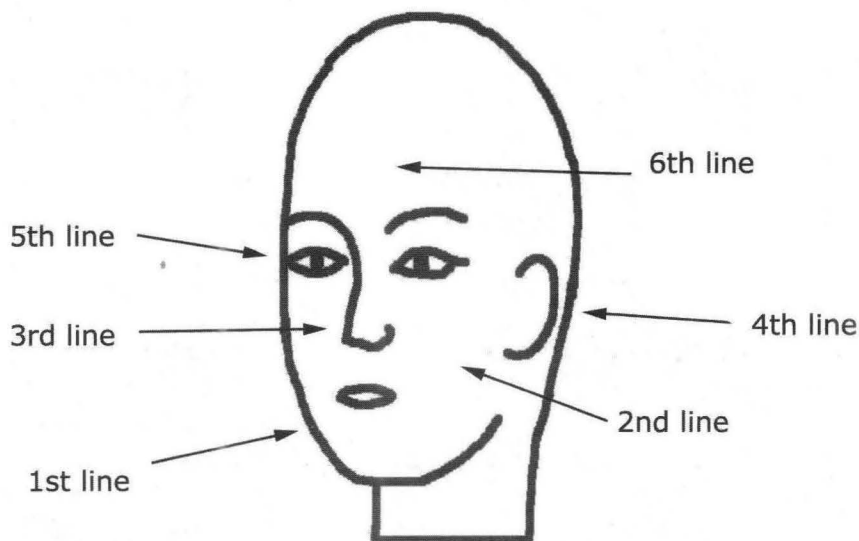
**2nd Line:** Calves

**1st Line :** Feet



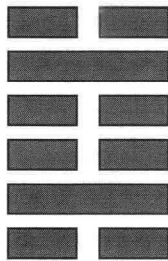
## 5. Human Face and its Implication

Similarly, we may also study the face by using the six lines for analysis.



The 1st line refers to the jaw; the 2nd refers to the cheeks; the 3rd refers to the nose; the 4th refers to the ears; the 5th refers to the eyes, and the 6th refers to the forehead.

## 6. The Four Inauspicious Hexagrams



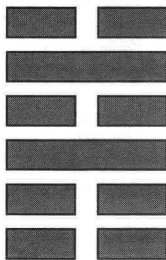
Hex 29

**Kan**

坎為水

### DANGER

**Kan** represents danger and how to get out of it. Water is a very powerful force that causes flooding or drowning. It is a sign of bad luck that is associated with crises and unexpected pitfalls. It suggests that you are in a dreadful situation where you cannot advance or retreat. You need a calm and clear mind to effectively overcome the difficulty. Water generally brings wealth, but if too much of it can cause disasters.



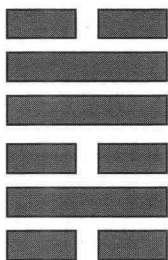
Hex 39

**Jian**

水山寨

### OBSTRUCTION

**Jian** is one of the most dangerous hexagrams. It contains the image of a destructive waterfall. The upper trigram **Kan** symbolises Water while the lower trigram **Gen** symbolises Mountain. Together, they indicate danger, obstruction and uncertainty. In divination, it means that you are in a dilemma when taking any action is difficult. The I Ching advises that you form alliances and seek assistance. This period of hardship can be passed with extreme caution.



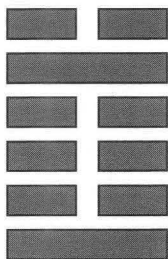
Hex 47

**Kun**

澤水困

### EXHAUSTION

**Kun** depicts difficulty, distress and suffering. This hexagram symbolises a dry and cracked lake. It is an image of exhaustion. In divining, it implies that one is being trapped in a dangerous situation. Obstacles are everywhere and progress is not possible. There is obstruction and corruption everywhere. Nobody trusts each other in fear of deceit or betrayal. Either proceed with extreme caution or retreat and wait for your luck to change for the better.



Hex 3

**Tun**

水雷屯

### INITIAL DIFFICULTIES

This hexagram symbolises the difficulty getting started, like a young bud that is weak and unable to withstand severe wind and rain. You must seek help and learn from experience. Do not be discouraged. To succeed in overcoming difficulties, one has to stay calm, conserve your energy and patiently wait for proper timing to act. With patience, your troubles will slowly dissipate and a change for the better will come your way. This hexagram implies with perseverance, progress and success can be achieved.

## Chapter 12

### THE LIU YAO DIVINATION



The **Liu Yao Divination** method was invented by King Wen from the Zhou dynasty (1122 BC). This method provides an alternative and deeper analysis of the I Ching compared to the Plum Blossom method, since we are going to analyse the hexagram line by line.

First, we will look closely at interpreting the hexagram based on the leading **Yao**, and the significance of each line position. Afterwards, we will learn how to categorise a hexagram into its family group as a basis for further analysis.

The hexagram is an abstract symbol that carries a lot of meaning. It is important to know where to focus and look for the answers you want. The following chapters will provide readers with a list of terminology and explanations, so that readers can get familiar with the terms and concepts before we proceed further into interpretations.

#### Overview of Analysis

In erecting the hexagram using the **Wen Wang Gua** or Liu Yao method, you can use the same steps as the Plum Blossom method by converting the lunar calendar, using imagery, coins casting, etc. However, there are key differences in this method compared to the Plum Blossom system.

In the Liu Yao method, Heavenly Stems and Earthly Branches are allocated to each line of a hexagram, through hexagram palaces. The method describes the elemental relationship between each line and their assigned attributes such as wealth, power, resources, siblings, and output, to reflect this interaction. Each hexagram has the possibilities of six changing Yao lines. This is a more dynamic approach than the Plum Blossom method.

Therefore, instead of reading the I Ching's interpretations which are general and apply to all, you can be much more specific. Furthermore, from the dynamics of the Earthly Branches, you will be able to tell what and when things would happen. The accuracy of this method is unquestioned and has been practiced for over 2000 years in China, where it is commonly known as Wen Wang Gua.

## **Attributes and Description of a Hexagram**

### **1. Family Hexagrams**

When we analyse a hexagram, the first thing to do is to categorise it into its family hexagram. We do this in order to determine the element of each hexagram, which is the key to further analysis.

### **2. Subject and Object Line**

Unlike the Plum Blossom method where the Subject and Object trigrams are differentiated by the location of the moving line, the placement of Subject and Object lines in Liu Yao method is based on the family each hexagram belongs to.

### **3. Moving Lines**

In Liu Yao method, you can have more than one moving line. Therefore one of the most commonly used method in casting hexagram for Liu Yao is by tossing three coins. The moving line is the focal point of a hexagram; whenever we look at clashes, combination or void we always start with the moving line.

#### **a. No Moving Lines**

If there is no moving line in the hexagram, read the text in the original hexagram. The I Ching is giving you a straightforward answer.

#### **b. One Moving line**

When one line changes into a moving line, read the text on the changing line and also refer to the Original and Final hexagrams.

#### **c. Multiple Moving Lines**

When you receive one or more moving lines in your answer, you need to read the texts associated with each moving line and also refer to the Original and Final hexagrams. Read only the line related to your question. If your question concerns wealth, refer to the wealth related line for answers.

### **4. Analysis Based on Each Line**

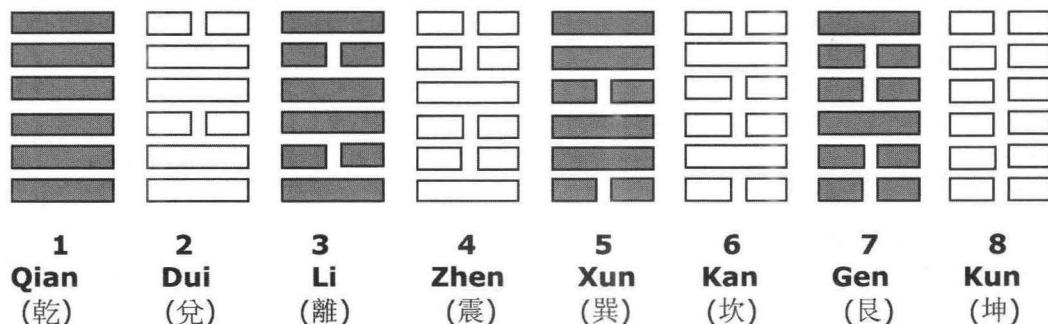
The key essence of the Liu Yao method is the analysis of each line. This method assigns elements, aspects of life and animal symbols to each line, then takes its position and interaction between each other into consideration for analysis. In our examples, we will only mention the 12 earthly branches attached to each line.



## 5. Hexagram Families

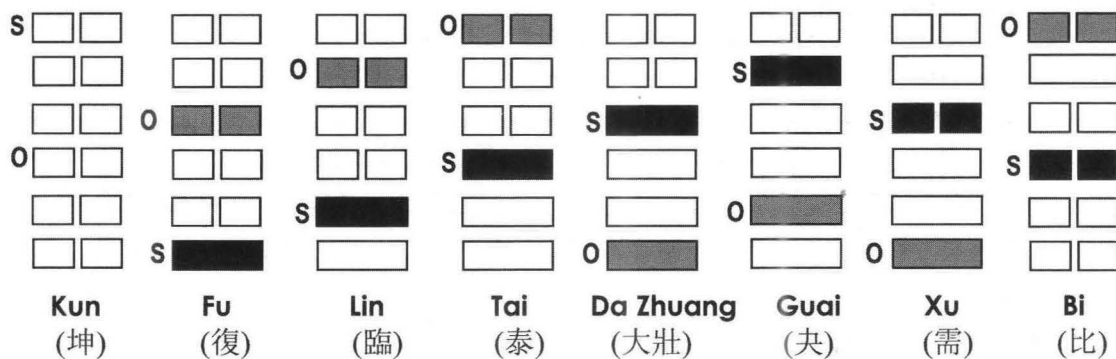
The first thing in Liu Yao method is to categorise the 64 hexagrams into eight families. Each of these families is represented by a **Mother Hexagram**. It is vital to be able to identify the family of a hexagram, so that we can assign an element to a hexagram. There are eight mother hexagrams in total. They are hexagrams with the purest elements made up of two of the same trigrams.

### MOTHER HEXAGRAMS (純卦)



From each of these pure hexagrams, we can produce seven other hexagrams that belong to the same group. The process happens by changing various lines from Yin to Yang and vice versa. Follow the example below to establish the family members of **Kun** (坤).

### Example: Kun (坤) Hexagram family

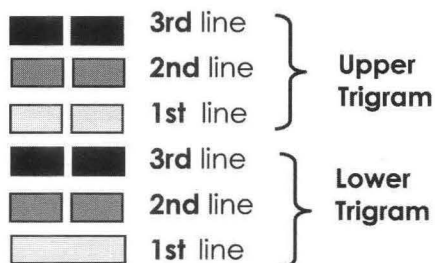


The family members are formed by changing the 1st to the 5th lines from Yin to Yang. First change one line, for **Fu** (復), then change two lines for **Lin** (臨), and so on. After changing five lines, the next hexagram is derived by changing only the 4th line. This particular hexagram is the **Wandering Hexagram**. The last family member is derived by changing the bottom three lines. This is the **Returning Hexagram**. Repeat this sequence to locate the family members of the other seven mother hexagrams.

## 6. Determine the Subject and Object Lines

Every hexagram is attached to an element such as Wood, Fire, Earth, Metal and Water that belongs to a **Trigram Family**. With the formation of a set of family hexagram, we should be able to identify the family of any given hexagram.

There are various ways to do this. The easiest way is to compare the upper and lower trigrams. We will have to break up a hexagram into two trigrams and compare the first, second and third lines of the two trigrams. Where the lines differ will determine the location of the Subject and Object line and its respective **Mother Trigram**.



### Example: Kun (坤) Hexagram family

Pure Hex	1st Hex	2nd Hex	3rd Hex	4th Hex	5th Hex	6th Hex	7th Hex
Hex Palace	1st Subject line	2nd Subject line	3rd Subject line	4th Subject line	5th Subject line	Wandering 游魂卦	Returning 歸魂卦
 S O	 O S	 O S	 O S	 S O	 S O	 S O	 O S
坤	復	臨	泰	大壯	夬	需	比
Hex 2 Kun	Hex 24 Fu	Hex 19 Lin	Hex 11 Tai	Hex 34 Da Zhuang	Hex 43 Guai	Hex 5 Xu	Hex 8 Bi
Pure Hex	Change 1st line	Change 2nd line	Change 3rd line	Change 4th line	Change 5th line	Change 4th line	Change 1st, 2nd and 3rd line

## Kun (坤) Hexagram Family Interpretations

### Pure Hexagram (純卦)

A Pure Hexagram (純卦) is formed by two of the same trigrams. This will be the 'mother' of the family of eight hexagrams. The Subject line is always on the 6th line and Object line is on the 3rd line.

### 1st Hexagram

Change the 1st line of the mother hexagram. The Subject line is the 1st line and the Object line lies on the 4th line. The mother trigram belongs to the upper trigram **Kun** (坤).

### 2nd Hexagram

Change the 1st and 2nd lines of the hexagram. The Subject line is the 2nd line and Object line the 5th. The mother trigram is the upper trigram **Kun** (坤).

### 3rd Hexagram

Change the 1st, 2nd and 3rd lines of the hexagram. The Subject line is the 3rd line and Object line is the 6th. The mother trigram is the upper trigram **Kun** (坤).

### 4th Hexagram

Change the 1st to 4th lines of the hexagram. The Subject line is the 4th line and Object line the 1st. Replace the lines in the lower trigram from Yang to Yin. The mother trigram, the lower trigram **Qian** (乾), transforms into **Kun** (坤).

### 5th Hexagram

Change the 1st to 5th lines of the hexagram. The Subject line is the 5th line and the Object line the 2nd. Replace the Yang lines in the lower trigram with Yin. The mother trigram, the lower trigram **Qian** (乾), transforms into **Kun** (坤).

### 6th Hexagram – Wandering Hexagram (游魂卦)

Change the 4th line of the hexagram. The Wandering Hexagram is made up of the same 2nd lines in the the upper and lower trigrams. The Subject line is the 4th line and Object line the 1st line. Replace the Yang lines in the lower trigram to Yin. The mother trigram, the lower trigram **Qian** (乾), transforms into **Kun** (坤).

### 7th Hexagram – Returning Hexagram (归魂卦)

The last step is to revert the lower trigram back to the mother trigram **Kun** (坤) by changing the 1st to 3rd lines from Yang to Yin. Follow these steps to derive the family members of the other seven mother hexagrams.

## 7. Hexagram Families

A complete set of all the eight hexagram families with their Subject and Object lines is shown below:

### 7.1 Qian Hexagram family

Mother trigram: **Qian** (乾) (Heaven)

Element: **Metal**

	1	2	3	4	5	6	7
S							
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### 7.3 Li Hexagram family

Mother trigram: **Li** (離) (Fire)

Element: **Fire**

	1	2	3	4	5	6	7
S							
O							

## 7.5 Xun Hexagram family

Mother trigram: **Xun** (巽) (Wind)

Element: **Wood**

	1	2	3	4	5	6	7
S							
O							

## 7.7 Gen Hexagram family

Mother trigram: **Gen** (艮) (Mountain)



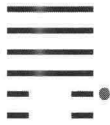
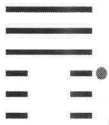






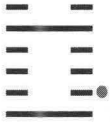
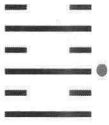

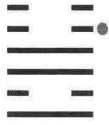

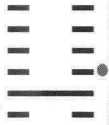
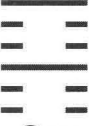






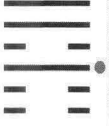
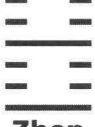
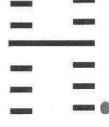

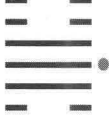
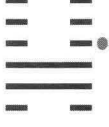



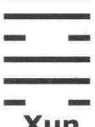

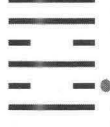
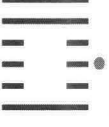

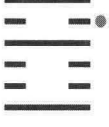
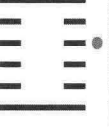
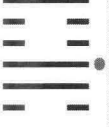
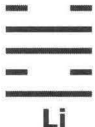


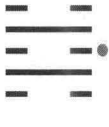







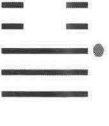





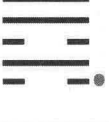
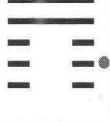

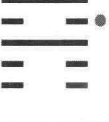
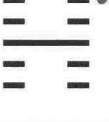

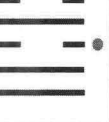
Element: **Earth**

	1	2	3	4	5	6	7
S							
O							



## Chart 2. The Eight Families Chart

• = Subject line. The Object line is always 2 lines apart from the Subject line.

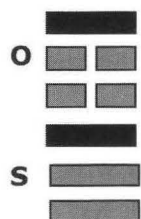
MOTHER HEX	1	2	3	4	5	6	7	Element
 Qian								Metal
 Kan								Water
 Gen								Earth
 Zhen								Wood
 Xun								Wood
 Li								Fire
 Kun								Earth
 Dui								Metal



## 8. How to Determine the Subject and Object lines

After you have located the Subject line, you can determine the Object line, which is always two lines apart from it.

The following is a Chinese poem to mark the Subject (世) line

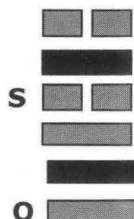


### CASE 1:

上同世再二

**3rd line** of the upper and lower trigrams: **SAME**

**Subject line : 2nd line**  
**Object line : 5th line**

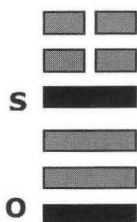


### CASE 2:

中同世再四

**2nd line** of the upper and lower trigrams: **SAME**

**Subject line : 4th line**  
**Object line : 1st line**  
Wandering Hex (游魂卦)



### CASE 3:

下同世再四

**1st line** of the upper and lower trigrams: **SAME**

**Subject line : 4th line**  
**Object line : 1st line**

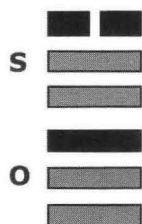


### CASE 4:

全同世在六

**All lines** of the upper and lower trigrams: **SAME**

**Subject line : 6th line**  
**Object line : 3rd line**

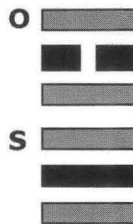


### CASE 5:

上不同世再五

**3rd line** of the upper and lower trigrams: **DIFFERENT**

**Subject line : 5th line**  
**Object line : 2nd line**

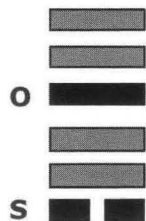


### CASE 6:

中不同世再三

**2nd line** of the upper and lower trigrams: **DIFFERENT**

**Subject line : 3rd line**  
**Object line : 6th line**  
Returning Hex (归魂卦)

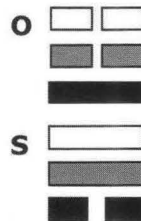


### CASE 7:

下不同世再一

**1st line** of upper and lower trigrams: **DIFFERENT**

**Subject line : 1st line**  
**Object line : 4th line**



### CASE 8:

全不同世再三

**All lines** of upper and lower trigrams: **DIFFERENT**

**Subject line : 3rd line**  
**Object line : 6th line**

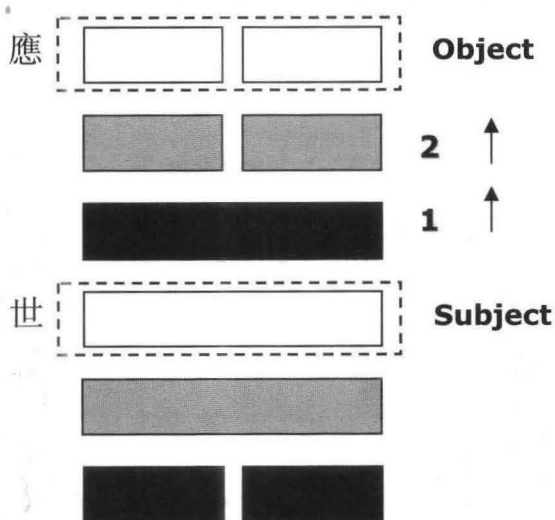
The position of the Subject line and Object line varies with different hexagram. After finding the Subject line, the Object line is relatively easy to locate. The Object line is defined as the line which is two lines apart from the Subject line.

### Example:

#### Referring to Case 8:

All lines from Upper and Lower Trigrams are different, the Subject line is on the 3rd line and the Object line is on the 6th line.

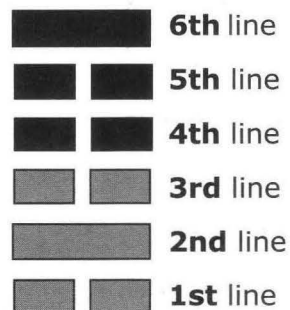
***After deriving Subject line → move two lines to obtain the Object line***



## 9. To Locate the Mother Hexagram

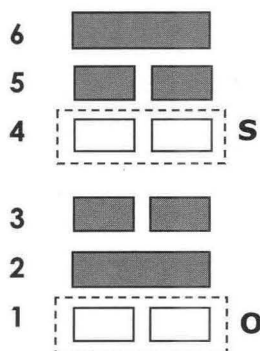
Subject line	Mother Hexagram
1st, 2nd or 3rd line	<i>Refer to the upper trigram</i> (看上卦)
4th or 5th line	<i>Reverse the lower trigram</i> (下卦还原)
4th line (游魂卦) Wandering Hexagram	<i>Reverse the lower trigram</i> (下卦还原)
3rd line (归魂卦) Returning Hexagram	<i>Refer to the lower trigram</i> (看下卦)

### Upper Trigram



### Lower Trigram

#### Example 1:



#### Upper & Lower Trigrams:

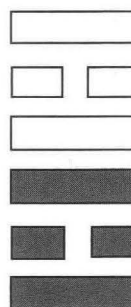
1st line: SAME

Subject on 4th line

**Mother Hexagram:**

Reverse the lower hexagram. Change all lines in the lower trigram from Yang to Yin and Yin to Yang.

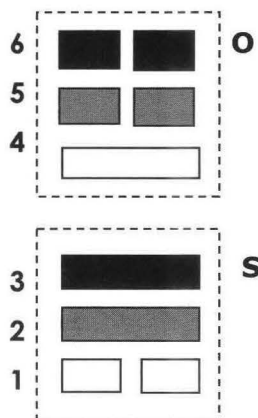
**Trigram Kan (坎) to Li (離)**



Mother:  
**Li (離)**

Element:  
**Fire**

#### Example 2:



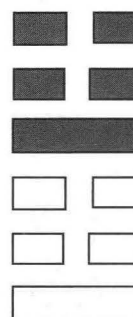
#### Upper & Lower Trigrams:

All lines: DIFFERENT

Subject on 3rd line

**Mother Hexagram:**

Refer to upper trigram **Zhen (震)**

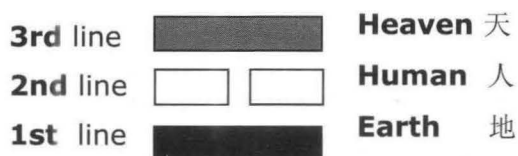


Mother:  
**Zhen (震)**

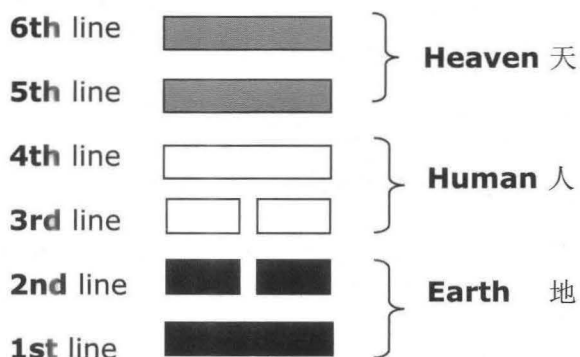
Element:  
**Wood**

## 10. The Sequence of Lines

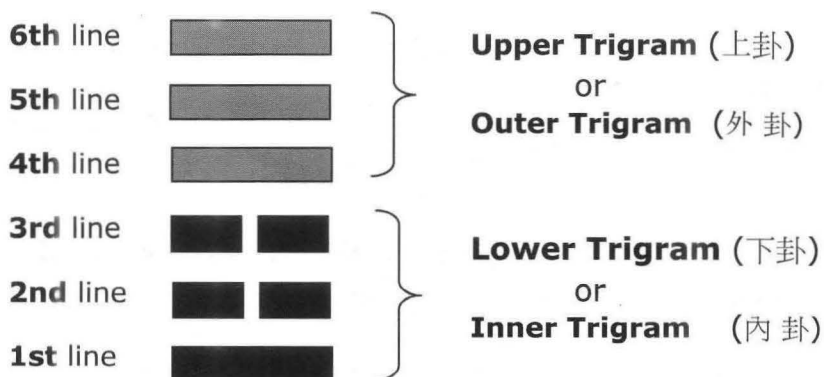
In a trigram, the top line represents Heaven, the bottom line represents Earth and the middle line represents Human.



In a hexagram, the two top lines represent Heaven, the two bottom lines represents Earth and the two middle lines represents Human.

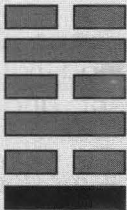


A hexagram is made up of two trigrams: the upper trigram and the lower trigram. The upper trigram is known as the **Outer Trigram** (external environment) and the lower trigram the **Inner Trigram** (inside the house).



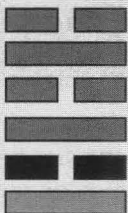
## 11. Position and Meaning of the Lines

The hexagram comprises six lines representing six different levels of status in society.



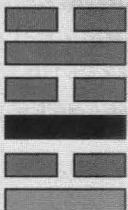
### 1st line – A Yang line is preferred.

- First position from bottom up represents beginning stage. It represents someone who has just joined the workforce and has not gained any recognition.
- Absence of power and status.
- Examples: Junior staff or unskilled workers.



### 2nd line – A Yin line is preferred.

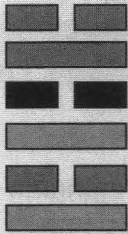
- The second position represents someone who has gained some recognition but has not acquired any power, status or fame.
- Examples: Group leaders, foreman and supervisors with limited power and authority.



### 3rd line – A Yang line is preferred.

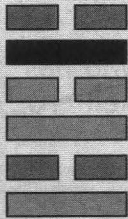
- The third position represents someone who has climbed up the corporate ladder and is very powerful or influential.
- Examples: Executives, managerial level, section heads and administrators.

## Position and Meanings of the Lines



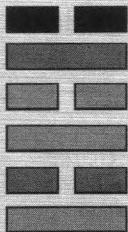
### 4th line – A Yin line is preferred.

- The fourth position is the bottom position of the upper trigram and represents the position of a high ranking official close to the ruler.
- Examples: departmental heads, senior managerial levels, high ranking officials, vice president and advisors.
- It implies that a position of trust and integrity that comes together with the fear of getting blamed when something goes wrong.



### 5th line – A Yang line is preferred.

- The fifth position is a place of the ruler and a stage of fulfillment. It is the centre of the upper trigram which controls the whole hexagram.
- Examples: CEO, Managing Director, King of a country, Prime Minister, and President.
- This line is usually favorable. By the 5th line, the situation has reached its peak.















### 6th line – A Yin line is preferred.

- The sixth position is that of a post climax. Afterwards, decline and retirement stage follows.
- Examples: Retiree, or those who should retire.
- It also represents sleeping directors or partners who do not take part in the day to day operations of a company.



## 12. Hierarchy of Hexagram Lines Representation

- |   |   |   |
|---|---|---|
|  |  | 6. <b>Sage</b> (宗廟 / 賢人), retiree, attained prosperity peak (為未)                        |
|  |  | 5. <b>King</b> (天子), president, prime minister, superior position/ merit (多功)           |
|  |  | 4. <b>Minister</b> (諸侯), advisor, high ranking official, high responsibility/ fear (多懼) |
|  |  | 3. <b>Lord</b> (三公), bureaucrats, politician, administrator, insecure, worries (多憂)     |
|  |  | 2. <b>Official</b> (士大夫), skilled worker, technician, achievement (多成)                  |
|  |  | 1. <b>People</b> (庶民), unskilled worker, beginning/ no power (開始)                       |

### Line 1 Beginning (開始)

The bottom line represents a newcomer, a subordinate in the lowest position, and people who has no power in the society. This person usually lacks status and influence.

### Line 2 Achievement (多成)

Line 2 shows the condition beginning to grow stronger. Being in the centre of the lower trigram, the situation is usually under control. This is the position of an Official. Although this position lies below the Lord, it is still some distance away from the King. The Official is able to avoid direct conflict with the authority.

### Line 3 Worries (多憂)

Line 3 is at the top of the lower trigram. This line is usually unstable because line 3 is about to exit the lower trigram for the upper trigram. Therefore this position is unstable and dangerous. It represents the position of the Lord. This is a transitional point between the lower trigram and the upper trigram and from a lower rank promoting to a higher rank.

### Line 4 Fear (多懼)

Line 4 implies that the condition is approaching its maximum potential. Additional caution is required because line 4 is just below line 5, which is the position of the Minister. Although a Minister is the advisor to the King, he has to exercise caution because he is reporting directly to the highest authority. This is a precarious position because mistakes made bear a much larger cost.

### Line 5 Merit (多功)

Line 5 shows the condition at its maximum potential. Any movement that exceeds its maximum potential will turn into its extreme opposite. In ancient time, the position of the King is considered the highest position.

### Line 6 Prosperity Peak (為未)

The top line usually shows the condition exceeding its maximum potential. This line is the position of the Sage, or one who has retired from the society, enjoying a leisurable lifestyle and generally does not participate in human affairs.

### 13. Matching of Yaos and Interaction of Hexagram Lines










In Liu Yao method, there is a set of correct positions for each Yin and Yang line:

- Line **1, 3** and **5** preferably are **Yang lines**.
- Line **2, 4** and **6** preferably are **Yin lines**.

When a Yin line is in a place that calls for a Yang line, they are not in their correct placement and vice versa.










When the lines are in its correct placement, the hexagram is considered **Proper Position** (正位).

When they are not in their correct placement it is called '**Improper Position**' (失位).

6			Yin
5			Yang
4			Yin
3			Yang
2			Yin
1			Yang

#### Proper/Improper Line Positioning

Example:










6			Yin
5			Yang
4			Yin
3			Yang
2			Yin
1			Yang

Hex 63

**Ji Ji**

(既濟)

All lines are in the  
**CORRECT**  
position!

6			Yang
5			Yin
4			Yang
3			Yin
2			Yang
1			Yin

Hex 64

**Wei Ji**

(未濟)

All lines are in the  
**INCORRECT**  
position!

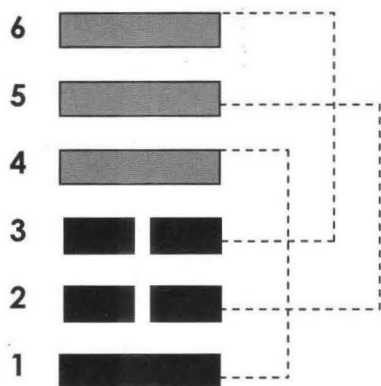


## 14. Corresponding Lines

Each of the lines corresponds to another. Line 1, the bottom line of the lower trigram, corresponds to line 4, the bottom line of the upper trigram. Line 2, the middle line of the lower trigram corresponds to line 5, the middle line of the upper trigram. Line 3, the top line of the lower trigram corresponds to line 6, the top line of the upper trigram.

Ideally, Yin line should match with Yang line and vice versa. When corresponding lines are the same, either both Yang or both Yin, they will generally oppose and repel against each other. When corresponding lines are different, they are helpful and supportive to each other.

### Example:

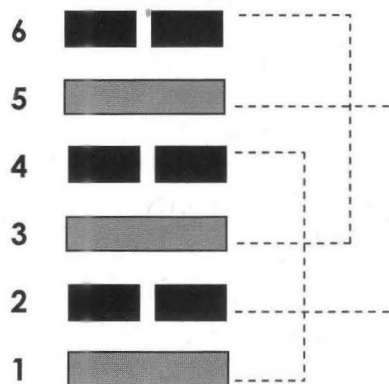


### Note :

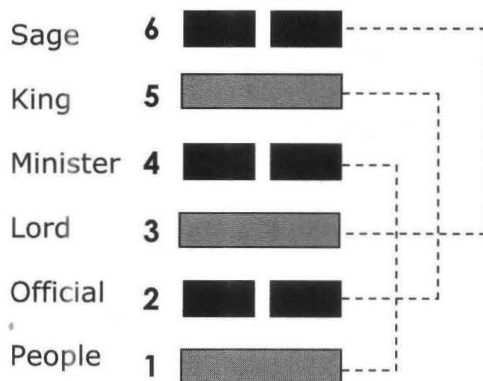
1. **Line 6** : Yang ; **Line 3** : Yin  
Matching but not in proper position
2. **Line 5** : Yang ; **Line 2** : Yin  
Matching and in correct position (相應)
3. **Line 4** : Yang ; **Line 1** : Yang  
Not matching

### Note :

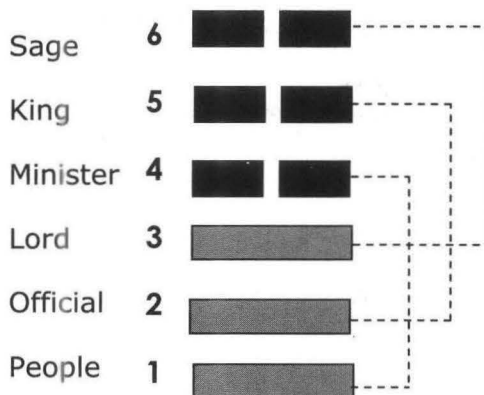
1. **Line 6** : Yin ; **Line 3** : Yang  
Matching and in correct position (相應)
2. **Line 5** : Yang ; **Line 2** : Yin  
Matching and in correct position (相應)
3. **Line 4** : Yin ; **Line 1** : Yang  
Matching and in correct position (相應)



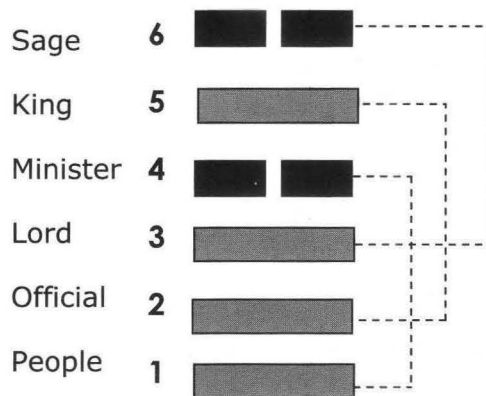
**Note: Each line must be in their correct position.**



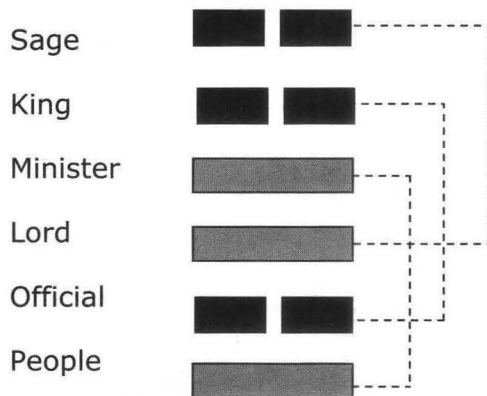
If the King is strong (represented by Yang Line 5), and has a supportive and compliant Official (represented by Yin Line 2), there will be no conflict between them. The Official will carry out the King's orders dutifully.



If the King is weak (represented by Yin Line 5), and the Official is strong (represented by Yang Line 2), the King can still rely on the Official to carry out his orders.



If both the King (represented by Yang Line 5), and the Official (represented by Yang Line 2) are strong, chances are that the Official will be headstrong, arrogant and argumentative. He will not comply with the King's order.



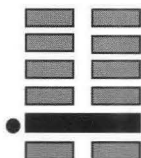
If both the King (represented by Yin Line 5), and the Official (represented by Yin Line 2) are weak, they will not be able to make progress.

## 15. Locating the Leading Yao/ Line in a Hexagram

Only one Yang line:

Take it as the leader

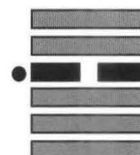
Line 2 is the leader



Only one Yin line:

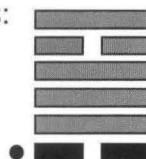
Take it as the leader

Line 4 is the leader

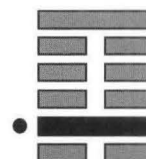


If two Yang or two Yin lines appears:

Choose one from inner trigram



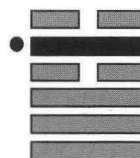
Leader: Line 1



Leader: Line 2

If lower trigram is made up of either three Yang or Yin lines:

Choose one from upper trigram



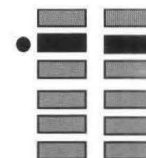
Leader: Line 5

If all are Yin or all are Yang lines:

Take the 5th line as the leader



Leader: Line 5



Leader: Line 5

**Suppose you ask a question and a hexagram is cast. You may read the leading Yao as the advice to your question. Generally, in a hexagram the 5th line is always the leader and preferably a Yang line.**

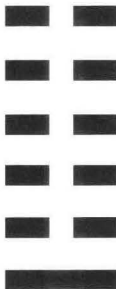






## Chapter 13

### LABELLING THE 12 EARTHLY BRANCHES

#### 1. Each Line Corresponds to an Earthly Branch













- Refer to the hexagram below, and match the lower trigram **Zhen** (震) to its Earthly Branches by referring to Chart 3 on the next page.
- Next, match upper trigram **Kun** (坤) to its Earthly Branches.
- Take note that when you match the line with the Earthly Branches, the same trigram may be matched with totally different set of Earthly Branches, depending on whether it is an upper or lower trigram.

#### Match Hex 24 Fu (復) with the Earthly Branches

	<b>Kun</b> (坤)	<b>Lower Trigram</b>	<b>Upper Trigram</b>
		 <b>E5</b> (辰)	 <b>E10</b> (酉)
		 <b>E3</b> (寅)	 <b>E12</b> (亥)
	<b>Zhen</b> (震)	 <b>E1</b> (子)	 <b>E2</b> (丑)
		<b>Zhen</b> (震)	<b>Kun</b> (坤)

















































Hex 24  
**Fu** (復)

**A completed hexagram with its corresponding Earthly Branches and attached element:**

<i>Metal</i>	 	<b>E10</b> (酉)
<i>Water</i>	 	<b>E12</b> (亥)
<i>Earth</i>	 	<b>E2</b> (丑)
<i>Earth</i>	 	<b>E5</b> (辰)
<i>Wood</i>	 	<b>E3</b> (寅)
<i>Water</i>	 	<b>E1</b> (子)

Hex 24  
**Fu** (復)

**Chart 3: To Match Each Line with an Earthly Branch**

TRIGRAM	QIAN (乾)		KUN (坤)		KAN (坎)		GEN (艮)	
Upper Trigram		H9 壬 E11 戌		H10 癸 E10 酉		H5 戊 E1 子		H3 丙 E3 寅
		H9 壬 E9 申		H10 癸 E12 亥		H5 戊 E11 戌		H3 丙 E1 子
		H9 壬 E7 午		H10 癸 E2 丑		H5 戊 E9 申		H3 丙 E11 戌
Lower Trigram		H1 甲 E5 辰		H2 乙 E4 卯		H5 戊 E7 午		H3 丙 E9 申
		H1 甲 E3 寅		H2 乙 E6 巳		H5 戊 E5 辰		H3 丙 E7 午
		H1 甲 E1 子		H2 乙 E8 未		H5 戊 E3 寅		H3 丙 E5 辰
TRIGRAM	DUI (兌)		LI (離)		ZHEN (震)		XUN (巽)	
Upper Trigram		H4 丁 E8 未		H6 己 E6 巳		H7 庚 E11 戌		H8 辛 E4 卯
		H4 丁 E10 酉		H6 己 E8 未		H7 庚 E9 申		H8 辛 E6 巳
		H4 丁 E12 亥		H6 己 E10 酉		H7 庚 E7 午		H8 辛 E8 未
Lower Trigram		H4 丁 E2 丑		H6 己 E12 亥		H7 庚 E5 辰		H8 辛 E10 酉
		H4 丁 E4 卯		H6 己 E2 丑		H7 庚 E3 寅		H8 辛 E12 亥
		H4 丁 E6 巳		H6 己 E4 卯		H7 庚 E1 子		H8 辛 E2 丑

**Chart 4: Names of Hexagrams**

Hexagram Chart							
乾為天 [1] Qian Wei Tian	風天小畜 [9] Feng Tian Xiao Chu	澤雷隨 [17] Ze Lei Sui	天雷無妄 [25] Tian Lei Wu Wang	天山遯 [33] Tian San Dun	山澤損 [41] San Ze Sun	澤火革 [49] Ze Huo Ge	巽為風 [57] Xun Wei Feng
坤為地 [2] Kun Wei Di	天澤履 [10] Tian Ze Lu	山風蠱 [18] San Feng Gu	山天大蓄 [26] San Tian Da Chu	雷天大壯 [34] Lei Tian Da Zhuang	風雷益 [42] Feng Lei Yi	火風鼎 [50] Huo Feng Ding	兌為澤 [58] Dui Wei Ze
水雷屯 [3] Shui Lei Tun	地天泰 [11] Di Tian Tai	地澤臨 [19] Di Ze Lin	山雷頤 [27] San Lei Yi	火地晉 [35] Huo Di Jin	澤天夬 [43] Ze Tian Guai	震為雷 [51] Zhen Wei Lei	風水渙 [59] Feng Shui Huan
山水蒙 [4] San Shui Meng	天地否 [12] Tian Di Pi	風地觀 [20] Feng Di Guan	澤風大過 [28] Ze Feng Da Guo	地火明夷 [36] Di Huo Ming Yi	天風姤 [44] Tian Feng Guo	艮為山 [52] Gen Wei San	水澤節 [60] Shui Ze Jie
水天需 [5] Shui Tian Xu	天火同人 [13] Tian Huo Tong Ren	火雷噬嗑 [21] Huo Lei Shi Ke	坎為水 [29] Kan Wei Shui	風火家人 [37] Feng Huo Jia Ren	澤地萃 [45] Ze Di Cui	風山漸 [53] Feng San Jian	風澤中孚 [61] Feng Ze Zhong Fu
天水訟 [6] Tian Shui Song	火天大有 [14] Huo Tian Da You	山火賁 [22] San Huo Bi	離為火 [30] Li Wei Huo	火澤睽 [38] Huo Ze Kui	地風升 [46] Di Feng Sheng	雷澤歸妹 [54] Lei Ze Gui Mei	雷山小過 [62] Lei San Xiao Guo
地水師 [7] Di Shui Shi	地山謙 [15] Di San Qian	山地剝 [23] San Di Bo	澤山咸 [31] Ze San Xian	水山蹇 [39] Shui San Jian	澤水困 [47] Ze Shui Kun	雷火豐 [55] Lei Huo Feng	水火即濟 [63] Shui Huo Ji Ji
水地比 [8] Shui Di Bi	雷地豫 [16] Lei Di Yu	地雷復 [24] Di Lei Fu	雷風恆 [32] Lei Feng Heng	雷水解 [40] Lei Shui Jie	水風井 [48] Shui Feng Jing	火山旅 [56] Huo San Lu	火水未濟 [64] Huo Shui Wei Ji







**Chart 5: To Locate the Subject and Object line**

HEXAGRAMS	1st SUBJECT	2nd SUBJECT	3rd SUBJECT	4th SUBJECT	5th SUBJECT	WANDERING	RETURNING	PALACE
<b>乾為天 [1]</b>	<b>天風姤 [44]</b>	<b>天山遁 [33]</b>	<b>天地否 [12]</b>	<b>風地觀 [20]</b>	<b>山地剝 [23]</b>	<b>火地晉 [35]</b>	<b>火天大有 [14]</b>	<b>乾 (QIAN)</b>
(R) Er E11 — <b>S</b> (S) Me E9 — (P) Fr E7 — (R) Er E5 — <b>O</b> (W) Wd E3 — (O) Wr E1 —	(R) Er E11 — (S) Me E9 — (P) Fr E7 — <b>O</b> (S) Me E10 — (O) Wr E12 — (R) Er E2 -- <b>S</b>	(R) Er E11 — (S) Me E9 — <b>O</b> (P) Fr E7 — (S) Me E9 — (P) Fr E7 -- <b>S</b> (R) Er E5 --	(R) Er E11 — <b>O</b> (S) Me E9 — (P) Fr E7 — (W) Wd E4 -- <b>S</b> (P) Fr E6 -- (R) Er E8 --	(W) Wd E4 — (P) Fr E6 — (R) Er E8 -- <b>S</b> (W) Wd E4 -- (P) Fr E6 -- (R) Er E8 -- <b>O</b>	(W) Wd E3 — (O) Wr E1 -- <b>S</b> (R) Er E11 -- (W) Wd E4 -- (P) Fr E6 -- <b>O</b> (R) Er E8 --	(P) Fr E6 — (R) Er E8 -- (S) Me E10 — <b>S</b> (W) Wd E4 -- (P) Fr E6 -- (R) Er E8 -- <b>O</b>	(P) Fr E6 — <b>O</b> (R) Er E8 -- (S) Me E10 — (R) Er E5 — <b>S</b> (W) Wd E3 — (O) Wr E1 —	 <b>[METAL]</b>
<b>兌為澤 [58]</b>	<b>澤水困 [47]</b>	<b>澤地萃 [45]</b>	<b>澤山咸 [31]</b>	<b>水山蹇 [39]</b>	<b>地山謙 [15]</b>	<b>雷山小過 [62]</b>	<b>雷澤歸妹 [54]</b>	<b>兌 (DUI)</b>
(R) Er E8 -- <b>S</b> (S) Me E10 — (O) Wr E12 — (R) Er E2 -- <b>O</b> (W) Wd E4 — (P) Fr E6 —	(R) Er E8 -- (S) Me E10 — (O) Wr E12 — <b>O</b> (P) Fr E7 -- (R) Er E5 — (W) Wd E3 -- <b>S</b>	(R) Er E8 -- (S) Me E10 — <b>O</b> (O) Wr E12 — (W) Wd E4 -- (P) Fr E6 -- <b>S</b> (R) Er E8 --	(R) Er E8 -- <b>O</b> (S) Me E10 — (O) Wr E12 — (S) Me E9 — <b>S</b> (P) Fr E7 -- (R) Er E5 --	(O) Wr E1 -- (R) Er E11 — (S) Me E9 -- <b>S</b> (S) Me E9 — (P) Fr E7 -- (R) Er E5 -- <b>O</b>	(S) Me E10 -- (O) Wr E12 -- <b>S</b> (R) Er E2 -- (S) Me E9 — (P) Fr E7 -- <b>O</b> (R) Er E5 --	(R) Er E11 -- (S) Me E9 -- (P) Fr E7 — <b>S</b> (S) Me E9 — (P) Fr E7 -- (R) Er E5 -- <b>O</b>	(R) Er E11 -- <b>O</b> (S) Me E9 -- (P) Fr E7 — (R) Er E2 -- <b>S</b> (W) Wd E4 — (P) Fr E6 —	 <b>[METAL]</b>
<b>離為火 [30]</b>	<b>火山旅 [56]</b>	<b>火風鼎 [50]</b>	<b>火水未濟 [64]</b>	<b>山水蒙 [4]</b>	<b>風水渙 [59]</b>	<b>天水訟 [6]</b>	<b>天火同人 [13]</b>	<b>離 (LI)</b>
(S) Fr E6 — <b>S</b> (O) Er E8 -- (W) Me E10 — (P) Wr E12 — <b>O</b> (O) Er E2 -- (R) Wd E4 —	(S) Fr E6 — (O) Er E8 -- (W) Me E10 — <b>O</b> (W) Me E9 — (S) Fr E7 -- (O) Er E5 -- <b>S</b>	(S) Fr E6 — (O) Er E8 -- <b>O</b> (W) Me E10 — (W) Me E10 — (P) Wr E12 — <b>S</b> (O) Er E2 --	(S) Fr E6 — <b>O</b> (O) Er E8 -- (W) Me E10 — (S) Fr E7 -- <b>S</b> (O) Er E5 — (R) Wd E3 --	(R) Wd E3 — (P) Wr E1 -- (O) Er E11 -- <b>S</b> (S) Fr E7 -- (O) Er E5 — (R) Wd E3 -- <b>O</b>	(R) Wd E4 — (S) Fr E6 — <b>S</b> (O) Er E8 -- (S) Fr E7 -- (O) Er E5 — <b>O</b> (R) Wd E3 --	(O) Er E11 — (W) Me E9 — (S) Fr E7 — <b>S</b> (S) Fr E7 -- (O) Er E5 — (R) Wd E3 -- <b>O</b>	(O) Er E11 — <b>O</b> (W) Me E9 — (S) Fr E7 — (P) Wr E12 — <b>S</b> (O) Er E2 -- (R) Wd E4 —	 <b>[FIRE]</b>
<b>震為雷 [51]</b>	<b>雷地豫 [16]</b>	<b>雷水解 [40]</b>	<b>雷風恆 [32]</b>	<b>地風升 [46]</b>	<b>水風井 [48]</b>	<b>澤風大過 [28]</b>	<b>澤雷隨 [17]</b>	<b>震 (ZHEN)</b>
(W) Er E11 -- <b>S</b> (P) Me E9 -- (O) Fr E7 — (W) Er E5 -- <b>O</b> (S) Wd E3 -- (R) Wr E1 —	(W) Er E11 -- (P) Me E9 -- (O) Fr E7 — <b>O</b> (S) Wd E4 -- (O) Fr E6 -- (W) Er E8 -- <b>S</b>	(W) Er E11 -- (P) Me E9 -- <b>O</b> (O) Fr E7 — (O) Fr E7 -- (W) Er E5 — <b>S</b> (S) Wd E3 --	(W) Er E11 -- <b>O</b> (P) Me E9 -- (O) Fr E7 — (P) Me E10 — <b>S</b> (R) Wr E12 — (W) Er E2 --	(P) Me E10 -- (R) Wr E12 -- (W) Er E2 -- <b>S</b> (P) Me E10 — (R) Wr E12 — (W) Er E2 -- <b>O</b>	(R) Wr E1 -- (W) Er E11 — <b>S</b> (P) Me E9 -- (P) Me E10 — (R) Wr E12 — <b>O</b> (W) Er E2 --	(W) Er E8 -- (P) Me E10 — (R) Wr E12 — <b>S</b> (P) Me E10 — (R) Wr E12 — (W) Er E2 -- <b>O</b>	(W) Er E8 -- <b>O</b> (P) Me E10 — (R) Wr E12 — (W) Er E5 -- <b>S</b> (S) Wd E3 -- (R) Wr E1 —	 <b>[WOOD]</b>



**Chart 6: To Locate the Subject and Object line**

HEXAGRAMS	1st SUBJECT	2nd SUBJECT	3rd SUBJECT	4th SUBJECT	5th SUBJECT	WANDERING	RETURNING	PALACE
<b>巽為風 [57]</b>	<b>風天小畜 [9]</b>	<b>風火家人 [37]</b>	<b>風雷益 [42]</b>	<b>天雷無妄 [25]</b>	<b>火雷噬嗑 [21]</b>	<b>山雷頤 [27]</b>	<b>山風蠱 [18]</b>	<b>巽(XUN)</b>
(S) Wd E4 — <b>S</b> (O) Fr E6 — (W) Er E8 -- (P) Me E10 — <b>O</b> (R) Wr E12 — (W) Er E2 --	(S) Wd E4 — (O) Fr E6 — (W) Er E8 -- <b>O</b> (W) Er E5 — (S) Wd E3 — (R) Wr E1 — <b>S</b>	(S) Wd E4 — (O) Fr E6 — <b>O</b> (W) Er E8 -- (R) Wr E12 — (W) Er E2 -- <b>S</b> (S) Wd E4 —	(S) Wd E4 — <b>O</b> (O) Fr E6 — (W) Er E8 -- (W) Er E5 — <b>S</b> (S) Wd E3 -- (R) Wr E1 —	(W) Er E11 — (P) Me E9 — (O) Fr E7 — <b>S</b> (W) Er E5 -- (S) Wd E3 -- (R) Wr E1 — <b>O</b>	(O) Fr E6 — (W) Er E8 -- <b>S</b> (P) Me E10 — (W) Er E5 -- (S) Wd E3 -- <b>O</b> (R) Wr E1 —	(S) Wd E3 — (R) Wr E1 -- (W) Er E11 -- <b>S</b> (W) Er E5 -- (S) Wd E3 -- (R) Wr E1 — <b>O</b>	(S) Wd E3 — <b>O</b> (R) Wr E1 -- (W) Er E11 -- (P) Me E10 — <b>S</b> (R) Wr E12 — (W) Er E2 --	 <b>[WOOD]</b>
<b>坎為水 [29]</b>	<b>水澤節 [60]</b>	<b>水雷屯 [3]</b>	<b>水火即濟 [63]</b>	<b>澤火革 [49]</b>	<b>雷火豐 [55]</b>	<b>地火明夷 [36]</b>	<b>地水師 [7]</b>	<b>坎 (KAN)</b>
(S) Wr E1 -- <b>S</b> (P) Er E11 — (R) Me E9 -- (W) Fr E7 -- <b>O</b> (P) Er E5 — (O) Wd E3 --	(S) Wr E1 -- (P) Er E11 — (R) Me E9 -- <b>O</b> (P) Er E2 -- (O) Wd E4 — (W) Fr E6 — <b>S</b>	(S) Wr E1 -- (P) Er E11 — <b>O</b> (R) Me E9 -- (P) Er E5 -- (O) Wd E3 -- <b>S</b> (S) Wr E1 —	(S) Wr E1 -- <b>O</b> (P) Er E11 — (R) Me E9 -- (S) Wr E12 — <b>S</b> (P) Er E2 -- (O) Wd E4 —	(P) Er E8 -- (R) Me E10 — (S) Wr E12 — <b>S</b> (S) Wr E12 — (P) Er E2 -- (O) Wd E4 — <b>O</b>	(P) Er E11 -- (R) Me E9 -- <b>S</b> (W) Fr E7 — (S) Wr E12 — (P) Er E2 -- <b>O</b> (O) Wd E4 —	(R) Me E10 -- (S) Wr E12 -- (P) Er E2 -- <b>S</b> (S) Wr E12 — (P) Er E2 -- (O) Wd E4 — <b>O</b>	(R) Me E10 -- <b>O</b> (S) Wr E12 -- (P) Er E2 -- (W) Fr E7 -- <b>S</b> (P) Er E5 — (O) Wd E3 --	 <b>[WATER]</b>
<b>艮為山 [52]</b>	<b>山火賁 [22]</b>	<b>山天大畜 [26]</b>	<b>山澤損 [41]</b>	<b>火澤睽 [38]</b>	<b>天澤履 [10]</b>	<b>風澤中孚 [61]</b>	<b>風山漸 [53]</b>	<b>艮 (GEN)</b>
(P) Wd E3 — <b>S</b> (W) Wr E1 -- (S) Er E11 -- (O) Me E9 — <b>O</b> (R) Fr E7 -- (S) Er E5 --	(P) Wd E3 — (W) Wr E1 -- (S) Er E11 -- <b>O</b> (W) Wr E12 — (S) Er E2 -- (P) Wd E4 — <b>S</b>	(P) Wd E3 — (W) Wr E1 -- <b>O</b> (S) Er E11 -- (S) Er E5 — (P) Wd E3 — <b>S</b> (W) Wr E1 —	(P) Wd E3 — <b>O</b> (W) Wr E1 -- (S) Er E11 -- (S) Er E2 -- <b>S</b> (P) Wd E4 — (R) Fr E6 —	(R) Fr E6 — (S) Er E8 -- (O) Me E10 — <b>S</b> (S) Er E2 -- (P) Wd E4 — (R) Fr E6 — <b>O</b>	(S) Er E11 — (O) Me E9 — <b>S</b> (R) Fr E7 — (S) Er E2 -- (P) Wd E4 — <b>O</b> (R) Fr E6 —	(P) Wd E4 — (R) Fr E6 — (S) Er E8 -- <b>S</b> (S) Er E2 -- (P) Wd E4 — (R) Fr E6 — <b>O</b>	(P) Wd E4 — <b>O</b> (R) Fr E6 — (S) Er E8 -- (O) Me E9 — <b>S</b> (R) Fr E7 -- (S) Er E5 --	 <b>[EARTH]</b>
<b>坤為地 [2]</b>	<b>地雷復 [24]</b>	<b>地澤臨 [19]</b>	<b>地天泰 [11]</b>	<b>雷天大壯 [34]</b>	<b>澤天夬 [43]</b>	<b>水天需 [5]</b>	<b>水地比 [8]</b>	<b>坤 (KUN)</b>
(O) Me E10 -- <b>S</b> (W) Wr E12 -- (S) Er E2 -- (P) Wd E4 -- <b>O</b> (R) Fr E6 -- (S) Er E8 --	(O) Me E10 -- (W) Wr E12 -- (S) Er E2 -- <b>O</b> (S) Er E5 -- (P) Wd E3 -- (W) Wr E1 — <b>S</b>	(O) Me E10 -- (W) Wr E12 -- <b>O</b> (S) Er E2 -- (S) Er E2 -- (P) Wd E4 — <b>S</b> (R) Fr E6 —	(O) Me E10 -- <b>O</b> (W) Wr E12 -- (S) Er E2 -- (S) Er E5 — <b>S</b> (P) Wd E3 — (W) Wr E1 —	(S) Er E11 -- (O) Me E9 -- (R) Fr E7 — <b>S</b> (S) Er E5 — (P) Wd E3 — (W) Wr E1 — <b>O</b>	(S) Er E8 -- (O) Me E10 — <b>S</b> (W) Wr E12 — (S) Er E5 — (P) Wd E3 — <b>O</b> (W) Wr E1 —	(W) Wr E1 -- (S) Er E11 — (O) Me E9 -- <b>S</b> (S) Er E5 — (P) Wd E3 — (W) Wr E1 — <b>O</b>	(W) Wr E1 -- <b>O</b> (S) Er E11 — (O) Me E9 -- (P) Wd E4 — <b>S</b> (R) Fr E6 -- (S) Er E8 --	 <b>[EARTH]</b>

## 2. Assigning the 12 Earthly Branches to Each Line

After a hexagram is labelled with the Subject and Object lines, six animals implications and assigning the family relationships, you can proceed with the interpretation according to the nature of the question asked.

The next step is to label each line in a hexagram with the 12 Earthly Branches.

### LABELLING EARTHLY BRANCHES

#### MALE GROUP:

#### Start from bottom line

**Father**            **Qian** (乾)  
**Eldest Son**    **Zhen** (震)  
**Middle Son**    **Kan** (坎)  
**Youngest Son** **Gen** (艮)







**Zi** (子) - E1  
**Zhen** (震) - E1  
**Yin** (寅) - E3  
**Chen** (辰) - E5

For **Male** groups, this is how we assign the Earthly Branches:

**Qian** (乾) and **Zhen** (震) starts from **E1** (子); **Kan** (坎) starts from **E3** (寅) and **Gen** (艮) starts from **E5** (辰) respectively.







Move forward from the **1st** line up with different starting branch.

#### Qian (乾): Father

 戌 (E11)  
 申 (E9)  
 午 (E7)  
 辰 (E5)  
 寅 (E3)  
 子 (E1) ←

1st line starts from **E1** (子)

#### Zhen (震): Eldest Son

 戌 (E11)  
 申 (E9)  
 午 (E7)  
 辰 (E5)  
 寅 (E3)  
 子 (E1) ←


1st line starts from **E1** (子)

#### Kan (坎): Middle Son

 子 (E1)  
 戌 (E11)  
 申 (E9)  
 午 (E7)  
 辰 (E5)  
 寅 (E3) ←

1st line starts from **E3** (寅)

#### Gen (艮): Youngest Son

 寅 (E3)  
 子 (E1)  
 戌 (E11)  
 申 (E9)  
 午 (E7)  
 辰 (E5) ←

1st line starts from **E5** (辰)

## FEMALE GROUP:

## Start from the bottom line

**Eldest Daughter**      **Xun** (巽)  
**Middle Daughter**    **Li** (離)  
**Youngest Daughter**   **Dui** (兌)  
**Mother**                **Kun** (坤)







**Chou** (丑)   -   E2  
**Mao** (卯)   -   E4  
**Si** (巳)   -   E6  
**Wei** (未)   -   E8

For **Female** group, we can assign the following Earthly Branches:

**Xun** (巽) starts from **E2** (丑); **Li** (離) starts from **E4** (卯); **Dui** (兌) starts from **E6** (巳) and **Kun** (坤) start from **E8** (未) respectively.

Moving backwards from the 1st line up, starting with a different branch.



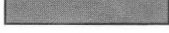



### **Xun (巽): Eldest Daughter**

 卯 (E4)  
 巳 (E6)  
 未 (E8)  
 酉 (E10)  
 亥 (E12)  
 丑 (**E2**)



1st line starts from **E2** (丑)







### **Li (離): Middle Daughter**

 巳 (E6)  
 未 (E8)  
 酉 (E10)  
 亥 (E12)  
 丑 (E2)  
 卯 (**E4**)



1st line starts from **E4** (卯)







### **Dui (兌): Youngest Daughter**

 未 (E8)  
 酉 (E10)  
 亥 (E12)  
 丑 (E2)  
 卯 (E4)  
 巳 (**E6**)



1st line starts from **E6** (巳)

### **Kun (坤): Mother**

 酉 (E10)  
 亥 (E12)  
 丑 (E2)  
 卯 (E4)  
 巳 (E6)  
 未 (**E8**)

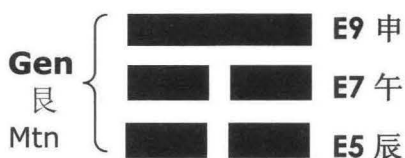
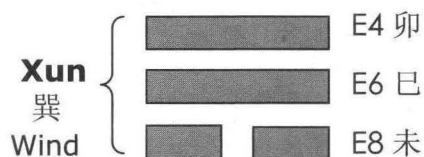


1st line starts from **E8** (未)

## Assigning Each Line with an Earthly Branch

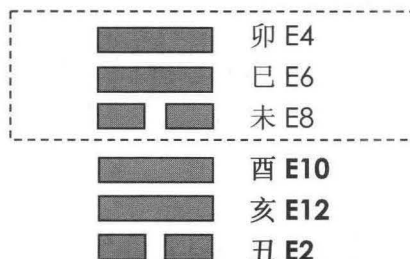
### Example 1:

Refer to Chart 3 in this chapter.

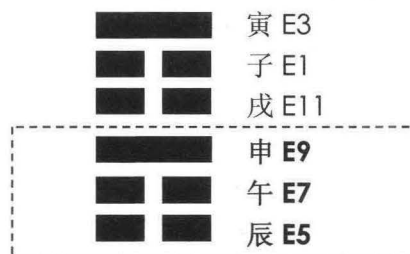


Hex 53  
**Jian**  
(漸)

### Hexagram: Xun (巽)



### Hexagram: Gen (艮)



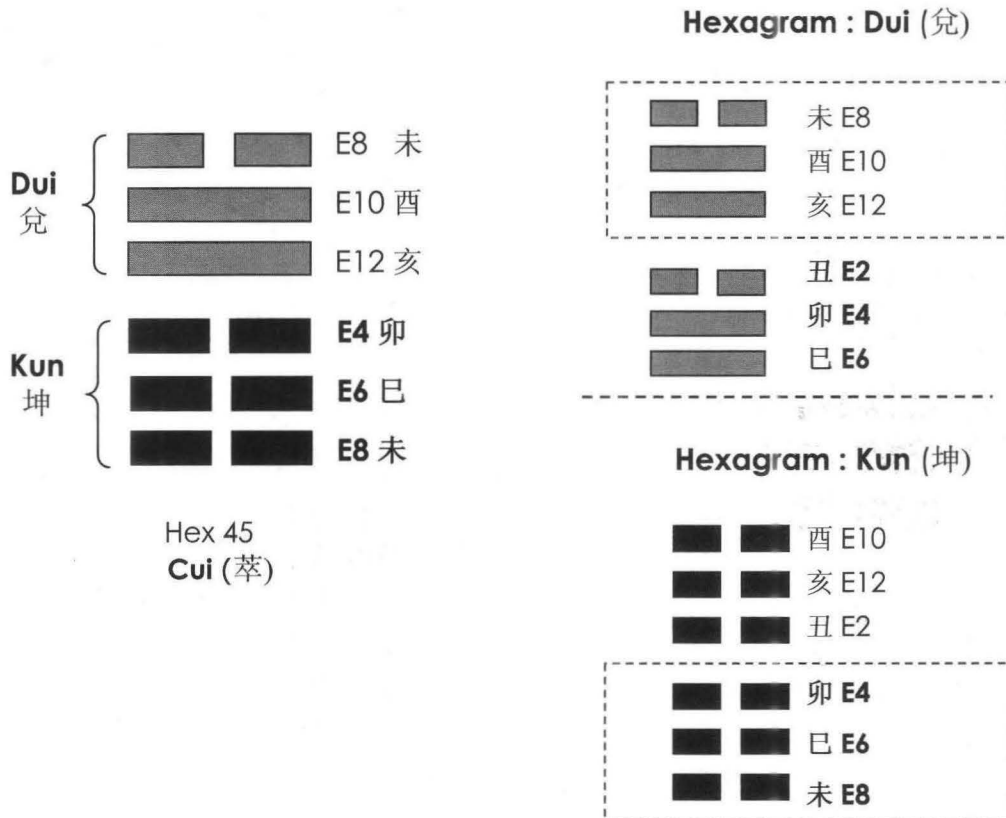
## STEPS TO LABEL EACH LINE IN THE HEXAGRAM

1. Break the original hexagram into two trigrams: **Xun** (巽) and **Gen** (艮).
2. To label the lower trigram **Gen** (艮), refer to the chart for matching each line with the Earthly Branches by taking the composition on the lower trigram portion to assign the Earthly Branch on each line.
3. Similarly to label the upper trigram **Xun** (巽), refer to the chart for matching each line with the Earthly Branches for reference by taking the composition on the upper trigram portion to assign the Earthly Branch on each line.

## Assigning Each Line with an Earthly Branches

### Example 2:

Refer to the Chart 3 in this chapter.



### STEPS TO LABEL EACH LINE IN THE HEXAGRAM

1. Break the original hexagram into two trigrams: **Dui** (兌) and **Kun** (坤).
2. To label the lower trigram **Kun** (坤), refer to the chart for matching each line with the Earthly Branches for reference by taking the composition on the lower trigram portion to assign the Earthly Branch on each line.
3. To label the upper trigram **Dui** (兌), refer to the chart for matching each line with the Earthly Branches for reference by taking the composition on the upper trigram portion to assign the Earthly Branch on each line.

### 3. Chart For Labelling the Six Animals

The six animal symbols are another addition to the respective Heavenly Stems for further analysis during divination. The chart below shows how each of the six animals is designated to a respective Heavenly Stem.

How do we label a hexagram with the six animals? The labelling has to refer to the Heavenly Stem of the day of divination. Based on the fixed location of the six animals, the ordering principle is in accordance with the Heavenly Stem of the day of divination on which the hexagram is being cast.









#### a. Based on Heavenly Stem of the DAY of consultation

Heavenly Stem	H1 甲 H2 乙	H3 丙 H4 丁	H5 戊	H6 己	H7 庚 H8 辛	H9 壬 H10 癸
6th line	Turtle	<b>Dragon</b>	Bird	<b>Worm</b>	Snake	<b>Tiger</b>
5th line	Tiger	<b>Turtle</b>	Dragon	<b>Bird</b>	Worm	<b>Snake</b>
4th line	Snake	<b>Tiger</b>	Turtle	<b>Dragon</b>	Bird	<b>Worm</b>
3rd line	Worm	<b>Snake</b>	Tiger	<b>Turtle</b>	Dragon	<b>Bird</b>
2nd line	Bird	<b>Worm</b>	Snake	<b>Tiger</b>	Turtle	<b>Dragon</b>
1st line	Dragon	<b>Bird</b>	Worm	<b>Snake</b>	Tiger	<b>Turtle</b>

The six animals provide additional information regarding the nature of a certain line in a hexagram. For example, your question is about the relationship with your spouse. The hexagram you have cast contains the key element representing your spouse on the power line, and is attached to the Bird. By referring to the chart on implications of the six animals, it is implied that you will have quarrels and conflict with your spouse.

### Example:

Heavenly Stem of the Day: **H6** (己) – **E3** (寅)

6			Worm
5			Bird
4			Dragon
3			Turtle
2			Tiger
1			Snake

After the hexagram has been erected, the next step is to refer to the Day Stem. Assuming the day of divination is **H6** (己) – **E3** (寅), we can refer to the chart below and label each of the six lines with its corresponding animal.

### b. Matching Each line with the Six Animals

Heavenly Stem	H1 甲 H2 乙	H3 丙 H4 丁	H5 戊	H6 己	H7 庚 H8 辛	H9 壬 H10 癸
6th line	Turtle	Dragon	Bird	<b>Worm</b>	Snake	Tiger
5th line	Tiger	Turtle	Dragon	<b>Bird</b>	Worm	Snake
4th line	Snake	Tiger	Turtle	<b>Dragon</b>	Bird	Worm
3rd line	Worm	Snake	Tiger	<b>Turtle</b>	Dragon	Bird
2nd line	Bird	Worm	Snake	<b>Tiger</b>	Turtle	Dragon
1st line	Dragon	Bird	Worm	<b>Snake</b>	Tiger	Turtle



## 4. Implications of the Six Animals

Each of these animals carries meanings as below:

<b>1. DRAGON:</b> 青龙	
<b>ELEMENT:</b>	<b>Wood</b>
<b>DIRECTION:</b>	East ( <b>H1 甲, H2 乙</b> )
<b>IMPLICATIONS:</b>	Auspicious, good looking, kind, intelligent, wealth, happiness, drinking, womanising.
<b>2. SNAKE:</b> 滕蛇	
<b>ELEMENT:</b>	<b>Earth</b>
<b>DIRECTION:</b>	Centre ( <b>H6 己</b> )
<b>IMPLICATIONS:</b>	Shock, suspicion, hidden matters, betrayal, mental stress, nightmares, supernatural, Yin energy.
<b>3. BIRD:</b> 朱雀	
<b>ELEMENT:</b>	<b>Fire</b>
<b>DIRECTION:</b>	South ( <b>H3 丙, H4 丁</b> )
<b>IMPLICATIONS:</b>	Quarrels, conflict, gossip, legal issues, scandals, talkative, contractual matters.
<b>4. TIGER:</b> 白虎	
<b>ELEMENT:</b>	<b>Metal</b>
<b>DIRECTION:</b>	West ( <b>H7 庚, H8 辛</b> )
<b>IMPLICATIONS:</b>	Dominant, determined, fierce, brutal, blood related injuries, accidents.
<b>5. WORM:</b> 勾陈	
<b>ELEMENT:</b>	<b>Earth</b>
<b>DIRECTION:</b>	Centre ( <b>H5 戊</b> )
<b>IMPLICATIONS:</b>	Farm, property, house, career, jail, lawsuit, obstacles, hindrance, conservative, lacking in creativity.
<b>6. TURTLE:</b> 玄武	
<b>ELEMENT:</b>	<b>Water</b>
<b>DIRECTION:</b>	North ( <b>H9 壬, H10 癸</b> )
<b>IMPLICATIONS:</b>	Theft, robbery, secret affairs, conspiracy, crimes, greed, cunning, flirtatious, conman, cheating, gambling.



## 5. Representation of Family Relationships

By assigning each line with a family relationship, we are able to focus our analysis based on what the line represent.

### Example:

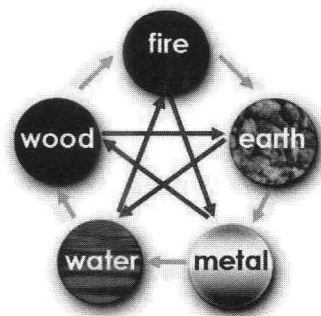
If your question is about how profitable your new business venture will be, then you should focus your analysis on where the **Wealth** line is positioned, and its relationship with the other lines, including the Subject and Object line. If a wife is asking about the relationship with her spouse, then the husband will be symbolised by the **Power** element.

1. RESOURCES / PARENT (父母爻) : Element that gives birth to the Self.	
<b>Represents</b>	Mother, father, ancestor, grandparents, older generation, uncle, aunt, teacher, house, car, ship, office, factory, automobile, boat, plane, certificates, education, contracts, company, examination, credentials, result, newspapers, books, articles, knowledge, wisdom.
2. OUTPUT / OFFSPRING (子孫爻) : Element that Self gives birth to.	
<b>Represents</b>	Junior generations, children, grandchildren, son-in-law, daughter-in-law, nephew, niece, student, customer, doctor, medicine, monk, prosperity.
3. POWER/ STATUS (官鬼爻) : Element that conquers the Self.	
<b>Represents</b>	Career, public affairs, leadership, superior, employer fame, reputation, disease, sickness, lawsuit, discipline.
	For Female: husband, boyfriend.
4. WEALTH / SPOUSE (妻財爻) : Element that is conquered by the Self.	
<b>Represents</b>	Money, goods, investments, stocks and shares, revenue.
	For Male: wife, concubine, girlfriend.
5. SIBLINGS / PARALLEL (兄弟爻) : Element that is the same as the Self.	
<b>Represents</b>	Brother, sister, cousin, friend, colleague, rival, competitor, third party.

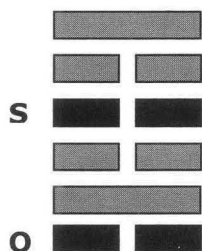
## 6. Application of Earthly Branches to Family Relationships

Each of the element in the Earthly Branches form relationships with other elements based on the five elements cycle.

**Resource:** Element that gives birth to the Self.  
**Siblings:** Element that is the same as the Self.  
**Output:** Element that the Self gives birth to.  
**Wealth:** Element that the Self conquers.  
**Power:** Element that is conquered by the Self.



To proceed further, we need to assign each line in the hexagram to its family relationship.



Hex 4  
**Meng**  
(蒙)

### Step 1:

#### Finding the Mother Hexagram

#### To determine the Self element

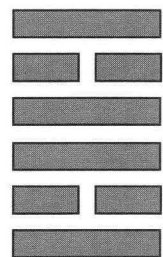
According to case 1:

**1st** line on upper and lower trigram are the same

Subject on **4th** line; Object on **1st** line

Change all lines in the lower trigram from Yang to Yin and vice versa. Trigram **Kan** (坎) to **Li** (離)

Mother Hexagram: **Li** (離)



**Mother: Li** (離)  
Element: Fire

### Step 2:

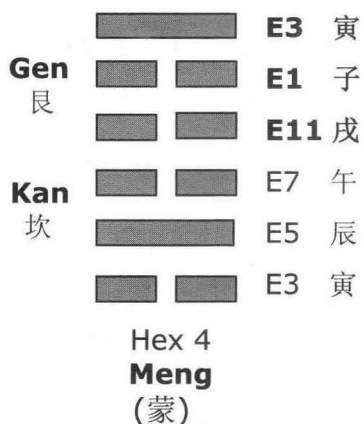
#### Labelling family relationship based on self element **FIRE**

- **Wealth (W)** : Element that is conquered by the Self; **Metal**
- **Resource (R)** : Element that gives birth to the Self; **Wood**
- **Output (O)** : Element that the Self gives birth to; **Earth**
- **Siblings (S)** : Element that is the same as the Self; **Fire**
- **Power (P)** : Element that the Self conquers; **Water**

### Step 3:

#### Break into two trigrams; label all lines with the Earthly Branches.

Refer to Chart 3 in this chapter.



## Step 4:

Match each line with the Earthly Branches to derive family relationship



Gen 艮		<b>E3</b> 寅 (Wood) - <b>Resource</b> (R)
		<b>E1</b> 子 (Water) - <b>Power</b> (P)
		<b>E11</b> 戌 (Earth) - <b>Output</b> (O)
Kan 坎		<b>E7</b> 午 (Fire) - <b>Siblings</b> (S)
		<b>E5</b> 辰 (Earth) - <b>Output</b> (O)
		<b>E3</b> 寅 (Wood) - <b>Resource</b> (R)

Hex 4  
**Meng**  
(蒙)

**Resource:** Wood gives birth to Fire  
**Siblings:** Fire supports Fire  
**Output:** Fire nourishes Earth  
**Wealth:** Fire destroys Metal  
**Power:** Water extinguishes Fire

## 7. Borrowing a Line from the Mother Hexagram

Within the 64 hexagrams, some lines may have the family relationship incomplete. If you are analysing an aspect of life that is not reflected in the hexagram you had cast, we will have to '**borrow**' that particular line from its mother hexagram.

## Example 1: A Question About Wealth

By aligning each line with a family relationship, we are able to focus our analysis on what each line represents. For example, if your question is about the profitability of your new business venture, you can focus your analysis on the wealth line.

The hexagram cast from tossing the six coins is Hex 4 **Meng** (蒙).

### Original Hex

Gen 艮	██████	<b>E3</b> 寅 (Wood) - <b>Resource</b>
	███ ███	<b>E1</b> 子 (Water) - <b>Power</b>
	███ ███	<b>E11</b> 戌 (Earth) - <b>Output</b>
Kan 坎	███ ███	<b>E7</b> 午 (Fire) - <b>Sibling</b>
	██████	<b>E5</b> 辰 (Earth) - <b>Output</b>
	███ ███	<b>E3</b> 寅 (Wood) - <b>Resource</b>

Hex 4  
**Meng** (蒙)

In this hexagram, the **wealth line** is missing!

We have to borrow the missing line from its **Mother Hexagram**



According to the formula, the mother hexagram for Hex 4 **Meng** (蒙) is **Li** (離). The next thing to do is to label all lines in the mother hexagram based on the family relationship.

### Mother Hex

	<b>E6</b> 巳 (Fire) - <b>Sibling</b>
 	<b>E8</b> 未 (Earth) - <b>Output</b>
	<b>E10</b> 酉 (Metal) - <b>Wealth</b>
	<b>E12</b> 亥 (Water) - <b>Power</b>
 	<b>E2</b> 丑 (Earth) - <b>Output</b>
	<b>E4</b> 卯 (Wood) - <b>Resource</b>

Hex 30  
**Li** (離)

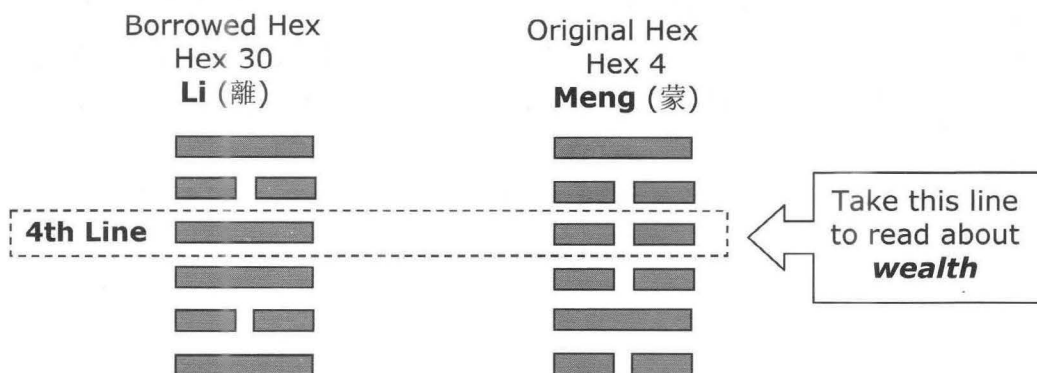
### Labeling the **Mother Hexagram** **Li** (離)

Element: **FIRE**

The **wealth line** is on the **4th line**

<b>Resource:</b>	Wood gives birth to Fire
<b>Siblings:</b>	Fire supports Fire
<b>Output:</b>	Fire nourishes Earth
<b>Wealth:</b>	Fire destroys Metal
<b>Power:</b>	Water extinguishes Fire

After locating the wealth line in the mother hexagram, we can borrow this line to read the wealth aspect in the original hexagram.



## Example 2: The Siblings Aspect

From tossing six coins, we get Hex 46 **Sheng** (升).

### Original Hex

		<b>E10</b> 酉 (Metal) – <b>Power</b>
		<b>E12</b> 亥 (Water) – <b>Resource</b>
		<b>E2</b> 丑 (Earth) – <b>Wealth</b>
		<b>E10</b> 酉 (Metal) – <b>Power</b>
		<b>E12</b> 亥 (Water) – <b>Resource</b>
		<b>E2</b> 丑 (Earth) – <b>Wealth</b>

Hex 46  
**Sheng**  
(升)

No **sibling line** in the  
**Original Hexagram**

We will have to borrow from  
its **Mother Hexagram**

According to formula, the mother of Hex 46 **Sheng** (升) is **Zhen** (震). The next step is to label all lines in the mother hexagram based on the family relationships.

### Mother Hex

		<b>E11</b> 戌 (Earth) – <b>Wealth</b>
		<b>E9</b> 申 (Metal) – <b>Power</b>
		<b>E7</b> 午 (Fire) – <b>Output</b>
		<b>E5</b> 辰 (Earth) – <b>Wealth</b>
		<b>E3</b> 寅 (Wood) – <b>Sibling</b>
		<b>E1</b> 子 (Water) – <b>Resource</b>

Hex 51  
**Zhen** (震)

Labeling the **Mother Hexagram**  
**Zhen** (震)

ELEMENT : **WOOD**

The **sibling line** is on the **2nd line**

After locating the sibling line in the mother hexagram, we can borrow this line to read the sibling aspect in the original hexagram.





## Chapter 14

### GUIDELINES TO THE LIU YAO ANALYSIS

#### Essential Rules for Interpreting Hexagrams

##### 1. Month of Consultation

The month is important because it represents the season and determines the strength of an element. The month branch determines the support, strength and weakness of the elements attached to each line of a hexagram.

##### 2. Day of Consultation

The day of consultation is used to check if the element of the day supports the Subject line and the preferred line, also known as **Yong Shen** (用神).

##### 3. Time of Divination

Time factor plays an important role in the Liu Yao analysis. In divination, it is essential to observe the time at the point of divination. This is to derive the moving line in a hexagram.

##### 4. Identify the Subject and Object Lines

The Subject line represents Self/Client and the Object line concerns the matter or event that you are asking about.

##### 5. Determine the Preferred Line

The preferred line gives us something to focus on in our questions. It helps us to narrow down to the objective of our divination.

##### 6. Cycle of the Five Elements

We can use the Cycle of Birth and Cycle of Destruction to further determine the strength of the preferred line and moving lines in a hexagram.

##### 7. Six Animals

Other than labelling each line with the Earthly Branches, there are six animal symbols that we can also attach to each line for further analysis.

## 8. Combination and Clashes

The next thing to do is to check for combinations and clashes in a hexagram, which could happen between any of the hexagram lines, like the moving line, or the time of divination. Combinations and clashes are very important in the Liu Yao analysis, because it can help to reveal the unfolding situation of a hexagram.

If a combination between two elements takes place, both elements will be 'locked'. Therefore, we need to look at the resulting element to determine if the combination is favourable to our situation. While a clash will always weaken a line, it could benefit you if it is a clash on an unfavourable element.

**Chart 7: Combinations and Clashes of the Earthly Branches**

<b>Seasonal Combinations</b> 三會	<b>E3+E4+E5</b> Spring Wood	<b>E6+E7+E8</b> Summer Fire	<b>E9+E10+E11</b> Autumn Metal	<b>E12+ E1+E2</b> Winter Water		
<b>Three Combinations</b> 三合	<b>E12+E4+E8</b> Wood	<b>E3+E7+E11</b> Fire	<b>E6+E10+E2</b> Metal	<b>E9+E1+E5</b> Water		
<b>Front Half Combinations</b> 前半合	<b>E12+E4</b> Wood	<b>E3+E7</b> Fire	<b>E6+E10</b> Metal	<b>E9+E1</b> Water		
<b>Rear Half Combinations</b> 後半合	<b>E4+E8</b> Wood	<b>E7+E11</b> Fire	<b>E10+E2</b> Metal	<b>E1+E5</b> Water		
<b>Six Combinations</b> 六合	<b>E1+E2</b> Earth	<b>E3+E12</b> Wood	<b>E4+E11</b> Fire	<b>E5+E10</b> Metal	<b>E6+E9</b> Water	<b>E7+E8</b> Fire
<b>3 Persecuting Clashes</b> 三刑	<b>E3-E6-E9</b>	<b>E2-E8-E11</b>	<b>Partial 3 Persecuting Clashes</b> 半三刑	<b>E3-E6</b> <b>E6-E9</b> <b>E9-E3</b>	<b>E2-E11</b> <b>E8-E2</b> <b>E11-E8</b>	
<b>Six Clashes</b> 六冲	<b>E1-E7</b>	<b>E2-E8</b>	<b>E3-E9</b>	<b>E4-E10</b>	<b>E5-E11</b>	<b>E6-E12</b>
<b>Clashes</b> 刑	<b>E1-E4</b> Ingratitude Clash 無恩之刑	<b>E5-E5</b> Self Clash 自刑	<b>E7-E7</b> Self Clash 自刑	<b>E10-E10</b> Self Clash 自刑	<b>E12-E12</b> Self Clash 自刑	
<b>Related Clash</b> 相破	<b>E1-E10</b>	<b>E3-E12</b>	<b>E2-E5</b>	<b>E4-E7</b>	<b>E6-E9</b>	<b>E8-E11</b>
<b>Conflicted Clash</b> 相害	<b>E1-E8</b>	<b>E2-E7</b>	<b>E3-E6</b>	<b>E4-E5</b>	<b>E9-E12</b>	<b>E10-E11</b>

# Chart 8: Life Cycle of the 10 Heavenly Stems

YIN (陰干)

YANG (陽干)

YIN (陰干)				YANG (陽干)				HEAVENLY STEMS	12 LIFE CYCLES
H10 癸	H8 辛	H4 丁 H6 己	H2 乙	H9 壬	H7 庚	H3 丙 H5 戊	H1 甲		
E4 卯	E1 子	E10 酉	E7 午	E9 申	E6 巳	E3 寅	E12 亥	長 生 Birth	
E3 寅	E12 亥	E9 申	E6 巳	E10 酉	E7 午	E4 卯	E1 子	沐 浴 Bath	
E2 丑	E11 戌	E8 未	E5 辰	E11 戌	E8 未	E5 辰	E2 丑	冠 戴 Attire	
E1 子	E10 酉	E7 午	E4 卯	E12 亥	E9 申	E6 巳	E3 寅	臨 官 Coming of Age	
E12 亥	E9 申	E6 巳	E3 寅	E1 子	E10 酉	E7 午	E4 卯	帝 旺 Prosperity Peak	
E11 戌	E8 未	E5 辰	E2 丑	E2 丑	E11 戌	E8 未	E5 辰	衰 Ageing	
E10 酉	E7 午	E4 卯	E1 子	E3 寅	E12 亥	E9 申	E6 巳	病 Sickness	
E9 申	E6 巳	E3 寅	E12 亥	E4 卯	E1 子	E10 酉	E7 午	死 Death	
E8 未	E5 辰	E2 丑	E11 戌	E5 辰	E2 丑	E11 戌	E8 未	墓 Grave	
E7 午	E4 卯	E1 子	E10 酉	E6 巳	E3 寅	E12 亥	E9 申	絕 Repose	
E6 巳	E3 寅	E12 亥	E9 申	E7 午	E4 卯	E1 子	E10 酉	胎 Conception	
E5 辰	E2 丑	E11 戌	E8 未	E8 未	E5 辰	E2 丑	E11 戌	養 Nurture	

## 9. The Four Graves

The four branches representing 'Graves' in the Earthly Branches are:

**E5** (辰), the grave of **Water**

**E2** (丑), the grave of **Metal**

**E8** (未), the grave of **Wood**

**E11**(戌), the grave of **Fire**

If the Subject line or the Preferred line enters a grave.

### EXAMPLE:

Subject line is **E4** (卯), Wood. On the day of **E8** (未), Wood enters the grave. This means that the element remains motionless. However, if the grave were to clash with the day or month, it means that the grave has opened and the trapped element is released. E.g. **E11** (戌) is the grave of Fire. On the day of **E5** (辰), the clash will open up the grave of Fire.

## 10. Heaven Void

If the Earthly Branch of a line falls into a **Void**, the element will be weakened by the void. However, if the line is a moving line and is in the right season, and is supported by the month and day of prediction, then it cannot be considered a void. However, if it faces a clash by the month, then the void will be effective.

Refer to Chart 9 for Heaven Void, where the 60 Year Heaven Void Cycle is divided into six groups. The Day of consultation determines the void element of the hexagram.

**Chart 9: Heaven Void**

Group One	Group Two	Group Three	Group Four	Group Five	Group Six
甲 子 H1 E1	甲 戌 H1 E11	甲 申 H1 E9	甲 午 H1 E7	甲 辰 H1 E5	甲 寅 H1 E3
乙 丑 H2 E2	乙 亥 H2 E12	乙 酉 H2 E10	乙 未 H2 E8	乙 巳 H2 E6	乙 卯 H2 E4
丙 寅 H3 E3	丙 子 H3 E1	丙 戌 H3 E11	丙 申 H3 E9	丙 午 H3 E7	丙 辰 H3 E5
丁 卯 H4 E4	丁 丑 H4 E2	丁 亥 H4 E12	丁 酉 H4 E10	丁 未 H4 E8	丁 巳 H4 E6
戊 辰 H5 E5	戊 寅 H5 E3	戊 子 H5 E1	戊 戌 H5 E11	戊 申 H5 E9	戊 午 H5 E7
己 巳 H6 E6	己 卯 H6 E4	己 丑 H6 E2	己 亥 H6 E12	己 酉 H6 E10	己 未 H6 E8
庚 午 H7 E7	庚 辰 H7 E5	庚 寅 H7 E3	庚 子 H7 E1	庚 戌 H7 E11	庚 申 H7 E9
辛 未 H8 E8	辛 巳 H8 E6	辛 卯 H8 E4	辛 丑 H8 E2	辛 亥 H8 E12	辛 酉 H8 E10
壬 申 H9 E9	壬 午 H9 E7	壬 辰 H9 E5	壬 寅 H9 E3	壬 子 H9 E1	壬 戌 H9 E11
癸 酉 H10 E10	癸 未 H10 E8	癸 巳 H10 E6	癸 卯 H10 E4	癸 丑 H10 E2	癸 亥 H10 E12
X 戌 E11	X 申 E9	X 午 E7	X 辰 E5	X 寅 E3	X 子 E1
X 亥 E12	X 酉 E10	X 未 E8	X 巳 E6	X 卯 E4	X 丑 E2

### Example:

Date of Consultation: **5th July 2010**

A hexagram cast on 5th July 2010, with reference to the Hsia Calendar, will derive the pillar **H3** (丙) – **E5** (辰). Refer to **Group Six's column**. Read downwards from **H3** (丙) – **E5** (辰) to **H10** (癸) – **E12** (亥). The last two Earthly Branches without the Heavenly Stem are considered to be in Heaven Void. The void by this pillar is **E1** (子) and **E2** (丑).

### Simplified Method to Calculate Heaven Void:

As there are 12 Earthly Branches and only 10 Heavenly Stems, after a period of 10 days, 2 Earthly Branches will be left behind. The 2 remaining Earthly Branches will be 'matched' with a new set of Heavenly Stems.

These 2 remaining Earthly Branches fall under **Heaven Void**.

H3	E5	
H4	E6	1
H5	E7	2
H6	E8	3
H7	E9	4
H8	E10	5
H9	E11	6
H10	E12	7
<b>X</b>	<b>E1</b>	<b>VOID</b>
<b>X</b>	<b>E2</b>	<b>VOID</b>

To find out which of the Earthly Branches represent the void elements, we have to take the Heavenly Stem of the day of prediction and count till we reach the 10th Heavenly Stem. Thereafter, the next two Earthly Branches are 'void' for that day.

### Example:

Hexagram erected is Hex 5 **Xu** (需).

Date of consultation: **5th July 2010**,

From the **Hsia Calendar** we derive:

Day Pillar: **H3** (丙) - **E5** (辰)

From **H3** (丙) count to **H10** (癸) = 7.

---► **H4** (丁), **H5** (戊), **H6** (己), **H7** (庚),  
**H8** (辛), **H9** (壬), **H10** (癸)

Why add 7?

Because there are only 10 Heavenly Stems.

From **E5** (辰), add 7 counts will arrive at **E12** (亥)

---► **E6** (巳), **E7** (午), **E8** (未), **E9** (申),  
**E10** (酉), **E11** (戌), **E12** (亥)

After **E12** (亥), the following 2 Earthly Branches **E1** (子) and **E2** (丑) enters Heaven Void.

From the above, we can ascertain the void elements for **5th July 2010** are **E1** (子) and **E2** (丑).

W	▬ ▬	<b>E1</b>	Water ( <b>VOID</b> )
S	▬▬▬▬	<b>E11</b>	Earth
O	▬ S ▬	<b>E9</b>	Metal
S	▬▬▬▬	<b>E5</b>	Earth
P	▬▬▬▬	<b>E3</b>	Wood
W	▬ ● ▬	<b>E1</b>	Water ( <b>VOID</b> )

Hex 5  
**Xu** (需)

The question asked on **5th July 2010**.

**"Will this new venture bring me wealth?" Answer : No.**

Why? Since the question asked is about wealth, we will look at the wealth line which is line 1 **E1**(子) and line 6 **E1**(子) respectively.

Since **E1** (子) falls into a 'void' scenario, it means that the characteristics of the element will be weakened.

## 11. Na Yin

The Na Yin element is used to determine the Conception Line in the life cycle of the five elements. This chart is only applicable if the offspring line does not exist in the original or borrowed hexagram.



## How to Locate Conception Line

### FORMULA:

Add up the numeric values on the Heavenly Stem and Earthly Branch by referring to **Chart A** and **Chart B**. Subtract **5** from any value that exceeds **5**, and refer to the **Chart C** with this number.

CHART A					
Heavenly Stem	甲 H1	丙 H3	戊 H5	庚 H7	壬 H9
	乙 H2	丁 H4	己 H6	辛 H8	癸 H10
	1	2	3	4	5

CHART B						
Earthly Branch	子 E1	午 E7	寅 E3	申 E9	辰 E5	戌 E11
	丑 E2	未 E8	卯 E4	酉 E10	巳 E6	亥 E12
	1		2		3	

CHART C					
NA YIN Elements	木 Wood	金 Metal	水 Water	火 Fire	土 Earth
Number	1	2	3	4	5

Take the **Day** of prediction: **H9** (壬) – **E11** (戌)

#### Step 1

Refer to **Chart A** for Heavenly Stem of Day **H9** (壬), and you will obtain **5**. Next, refer to **Chart B** for Earthly Branch of Day **E11** (戌), and you will get **3**. Add the numeric values for **Chart A** and **B**:  $5 + 3 = 8$ . Next, take  $8 - 5 = 3$ .

#### Step 2

By referring to **Chart C** above, your Na Yin element is **3 Water** (水).

#### Step 3

Next, you will need to refer to the next chart to locate the conception line. Use the Na Yin element to obtain the conception line, which is **E7** (午).



**Chart 10: Locating the Conception Line**

Na Yin Elements	長生	沐浴	冠戴	臨官	旺	衰	病	死	墓	絕	胎	養
(火) <b>Fire</b>	寅 E3	卯 E4	辰 E5	巳 E6	午 E7	未 E8	申 E9	酉 E10	戌 E11	亥 E12	子 E1	丑 E2
(土) <b>Earth</b>												
(金) <b>Metal</b>	巳 E6	午 E7	未 E8	申 E9	酉 E10	戌 E11	亥 E12	子 E1	丑 E2	寅 E3	卯 E4	辰 E5
(水) <b>Water</b>	申 E9	酉 E10	戌 E11	亥 E12	子 E1	丑 E2	寅 E3	卯 E4	辰 E5	巳 E6	午 E7	未 E8
(木) <b>Wood</b>	亥 E12	子 E1	丑 E2	寅 E3	卯 E4	辰 E5	巳 E6	午 E7	未 E8	申 E9	酉 E10	戌 E11

LEGEND			
長生	Birth	病	Sickness
沐浴	Bath	死	Death
冠戴	Attire	墓	Grave
臨官	Coming Of Age	絕	Repose
旺	Prosperity Peak	胎	Conception
衰	Ageing	養	Nurture

**EXAMPLE:**

Supposing a woman wants to know her chances to conceive a child and the hexagram cast is Hex 17 **Sui** (隨).

In hexagram **Sui** (隨), the offspring line is missing. Therefore, we need to borrow from the mother hexagram to locate the offspring line.

The conception line **E7** (午) is present in the mother hexagram **Zhen** (震), and in addition the offspring line is also present in the final hexagram **Dui** (兌). Hence, there is a high chance of conceiving a child.

**Date of Divination: H9 (壬) – E11 (戌)**

**Original Hex**

	E8	Wealth
	E10	Power
	E12	Parent
	E5	Wealth
	E3	Sibling
	E1	Parent

Hex 17  
**Sui (隨)**

**Mother Hex (Wood)**

	E11	Wealth
	E9	Power
	<b>E7</b>	<b>Offspring</b>
	E5	Wealth
	E3	Sibling
	E1	Parent

Hex 51  
**Zhen (震)**

**Final Hex**

	E8	Parent
	E10	Sibling
	<b>E12</b>	<b>Offspring</b>
	E2	Parent
	E4	Wealth
	E6	Power

Hex 58  
**Dui (兌)**

**Offspring line**  
is missing

**Offspring line**  
present in  
**E7 (午)**

**Offspring line**  
present in  
**E12 (亥)**

## 12. Combination and Clashes within a Hexagram

Among the 64 hexagrams, **10** are **Six Clashing Hexagrams** and **8** are the **Six Combination Hexagrams**. The six clashing hexagram indicates conflicts and inauspicious.

1st line clashes with 4th line  
2nd line clashes with 5th line  
3rd line clashes with 6th line

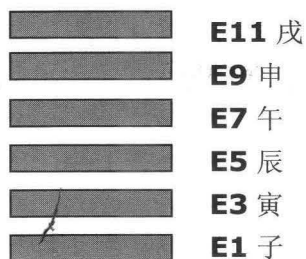
### Six Clashing Hexagrams (六冲卦)

	<b>E11</b>	戌
	<b>E9</b>	申
	<b>E7</b>	午
	<b>E5</b>	辰
	<b>E3</b>	寅
	<b>E1</b>	子

Hex 34  
**Da Zhuang**  
(大壯)

	<b>E11</b>	戌
	<b>E9</b>	申
	<b>E7</b>	午
	<b>E5</b>	辰
	<b>E3</b>	寅
	<b>E1</b>	子

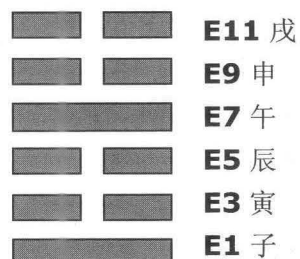
Hex 25  
**Wu Wang**  
(無妄)



Hex 1  
**Qian** (乾)



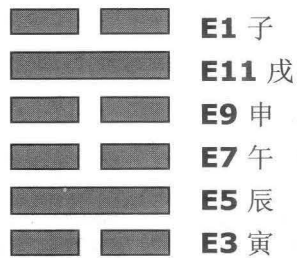
Hex 2  
**Kun** (坤)



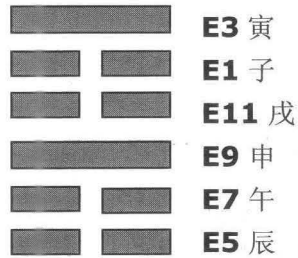
Hex 51  
**Zhen** (震)



Hex 30  
**Li** (離)



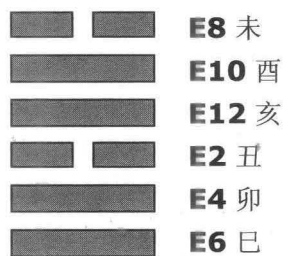
Hex 29  
**Kan** (坎)



Hex 52  
**Gen** (艮)



Hex 57  
**Xun** (巽)



Hex 58  
**Dui** (兌)

### 13. Six Combination Hexagrams (六合卦)

In general, the **Six Combination Hexagrams** indicates harmony and good luck. However, when the question asked is about someone who went away or is missing, the six combination hexagrams means they will not come back, as they are locked or in captivity, and hence cannot move or return.

1st line combines with 4th line

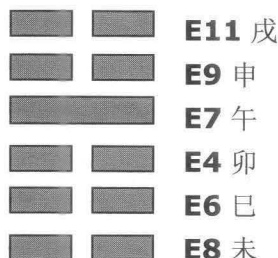
2nd line combines with 5th line

3rd line combines with 6th line

#### Six Combination Hexagrams



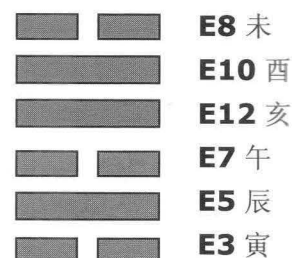
Hex 11  
**Tai** (泰)



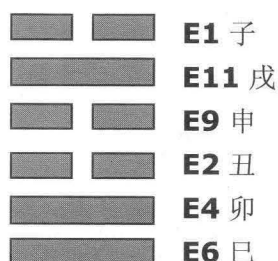
Hex 16  
**Yu** (豫)



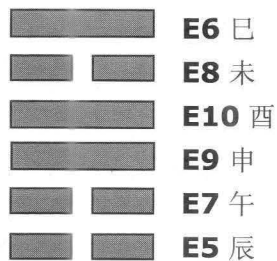
Hex 12  
**Pi** (否)



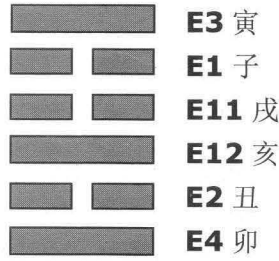
Hex 47  
**Kun** (困)



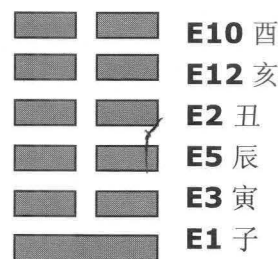
Hex 60  
**Jie** (節)



Hex 56  
**Lü** (旅)



Hex 22  
**Bi** (賁)



Hex 24  
**Fu** (復)

## 14. The Ascending (進神) and Descending Lines (退神)

This refers to a moving line, when it transforms into another Earthly Branch. If the resulting Earthly Branch is in the **Ascending** sequence of the 12 Earthly Branches, it means the line is strong and vibrant.

However, if the resulting Earthly Branches is in a **Descending** order, it means the line is weakening and not supportive.

### Ascending Lines

The example below shows how a moving line transforms into an ascending line. If the resulting Earthly Branch is a progressive sequence, it means the line is very strong.

**Eg.**    **E3** (寅) → **E4** (卯)  
          **E6** (巳) → **E7** (午)  
          **E12** (亥) → **E1** (子)  
          **E2** (丑) → **E5** (辰)  
          **E5** (辰) → **E8** (未)  
          **E8** (未) → **E11** (戌)

- An ascending line means a progress forward growth.
- It is good if it is an auspicious line.
- However, if it is an inauspicious line, it means that the threat is more aggressive.

The following situation may also influence the strength of the transforming lines.

#### a) In the month of Early Spring, E3 Wood

Moving line **E3** (寅) transforms into **E4** (卯)

Wood : Coming Of Age at **E3** (寅); Prosperity Peak at **E4** (卯)

In this situation Wood turns stronger.

#### b) Moving line and transform line at the Death or Repose Stage

In the month of Early Autumn, **E9** (申) Metal

Moving line **E3** (寅) transforms into **E4** (卯)

Wood dies in Autumn season. In this case, Wood is weak.

#### c) Moving line and transform line enters the Void

Moving line: **E3** (寅) transforms into **E4** (卯)

## EXAMPLE:

**Day Pillar :** H5 (戊) - E9 (申)

**Void :** E3 (寅) & E4 (卯)

On the day of divination, any line at **E3** (寅) and **E4** (卯) is deemed to be weak. This is because **E3** (寅) and **E4** (卯) are void on Day **H5** (戊) - **E9** (申). **E9** (申) clashes with **E3** (寅). Wood will only be strengthened by the **Winter** and **Spring** season. In addition, if the month of divination is during Autumn season, Wood will be even weaker.

## Descending Lines

**A moving line transforms into a Descending line.**

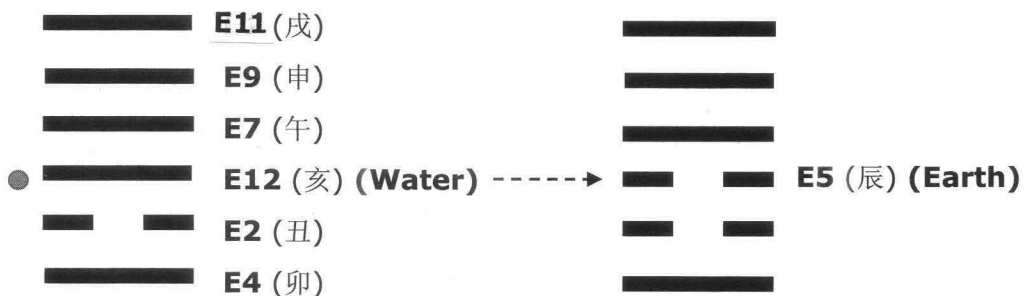
**Example:**

<b>E4</b> (卯)	→	<b>E3</b> (寅)
<b>E7</b> (午)	→	<b>E6</b> (巳)
<b>E10</b> (酉)	→	<b>E9</b> (申)
<b>E1</b> (子)	→	<b>E12</b> (亥)
<b>E5</b> (辰)	→	<b>E2</b> (丑)
<b>E11</b> (戌)	→	<b>E8</b> (未)

- A descending line refers to the reduction of growth and strength.
- If a favourable line descends, its strength is reduced.

## Clash between the Moving and Changing Lines

### EXAMPLE:



The 3rd moving line **E12** (亥) Water transforms into **E5** (辰) Earth. Earth clashes with Water. Supposing that line 3, **E12** (亥), is Water, which is a favourable line. The clash with Earth will weaken line 3.

## 15. Fu Shen (伏神) and Fei Shen (飛神)

Within the 64 hexagrams, some hexagrams may have incomplete family relationships. The **Fu Shen** can be used to 'substitute' these missing family relationships. Fu Shen is derived from the mother hexagram that always contains all the family members. If a family member does not appear in the original hexagram, then one can look up for the missing member that is hiding in the mother hexagram.

### EXAMPLE:

#### Original Hex

■ ■	<b>E10</b> 酉	Power
■ ■	<b>E12</b> 亥	Parent
■ ■	<b>E2</b> 丑	Wealth
■ ■	<b>E10</b> 酉	Power
■ ■	<b>E12</b> 亥	Parent •
■ ■	<b>E2</b> 丑	Wealth

Hex 46  
**Sheng** (升)

#### Mother Hex

■ ■	<b>E11</b> 戌	Wealth
■ ■	<b>E9</b> 申	Power
■ ■	<b>E7</b> 午	<b>Offspring</b>
■ ■	<b>E5</b> 辰	Wealth
■ ■	<b>E3</b> 寅	<b>Siblings</b>
■ ■	<b>E1</b> 子	Parents

Hex 51  
**Zhen** (震)



- In the Original Hexagram** :
- : Wealth line is present
  - : Power line is present
  - : Parent line is present
  - : **Sibling line is missing**
  - : **Offspring line is missing**

Therefore in cases where you need to analyse the missing family relationships of the hexagram, you should always refer to the mother hexagram of the original hexagram. In this case is Hex 51 **Zhen** (震).

In the mother hexagram **Zhen** (震), the siblings and offspring lines are present on line 2 and line 4 respectively.

This implies that the sibling line is hidden in line 2, **E3** (寅), and the offspring line is hidden in line 4, **E7** (午), in the mother hexagram **Zhen** (震).

## 16. The Wandering (游魂卦) and Returning (歸魂卦) Hexagrams

In every hexagram family, there are two hexagrams that are significant. They are the **Wandering Hexagram** (游魂卦) and the **Returning Hexagram** (歸魂卦). The wandering hexagram suggests that the mind is not one with the body. The returning hexagram suggests that there is a way for us to return to our desired outcome.

### Example: Zhen (震) Hexagram Family

	1	2	3	4	5	6	7	
						Wandering	Returning	
S								
O								

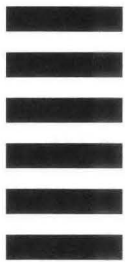


### Returning Hexagram (歸魂卦)

The Subject line is on the **3rd** line of Hex **Sui** (隨), which is the same with Hex **Heng** (恆). However, their meanings are different.

When asking about the condition of sickness, the appearance of this hexagram suggests the possibility of recovery for a sick person. In the cases of a missing person or lost of valuables, it is possible for the missing person to return home and the lost items can be found.

#### ORIGINAL



Hex 1  
**Qian** (乾)

#### WANDERING



Hex 35  
**Jin** (晉)

#### RETURNING



Hex 14  
**Da You** (大有)



<b>Mother Hexagram:</b>	Hex 1 <b>Qian</b> (乾)
<b>Wandering Hexagram:</b>	Hex 35 <b>Jin</b> (晉)
<b>Returning Hexagram:</b>	Hex 14 <b>Da You</b> (大有)

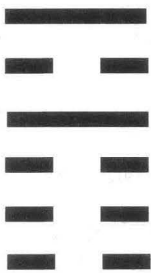
## EXAMPLE:

### In the case of a sick or missing person

Normally when the wandering and returning hexagram appears during the prediction of sickness and missing person, the following possibility may arise:

**Wandering Hexagram:** Person is unlikely to recover from sickness.  
The missing person will not be found.

**Returning Hexagram:** It is possible for recovery  
The missing person will return home.



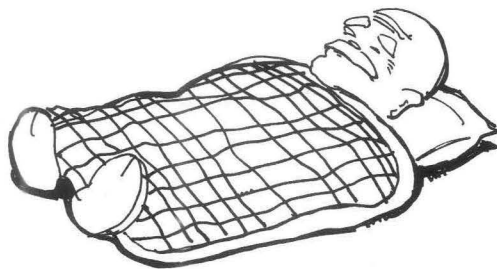
Hex 35  
**Jin** (晉)

Question asked :

**"Can my sickly father recover from her illness?"**

Hexagram cast: Hex 35 **Jin** (晉)

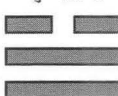
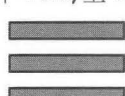
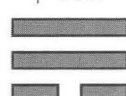
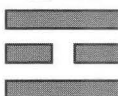
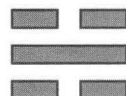
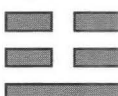
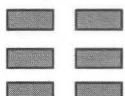
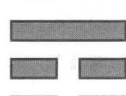
As **Jin** (晉) is a wandering hexagram, it is unlikely the old man will recover from his illness within the near future.



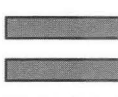

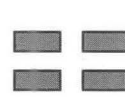
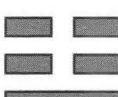

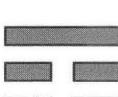
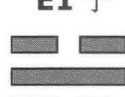
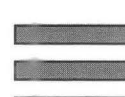

## Chapter 15

### USING NA JIA METHOD TO DERIVE ANNUAL HEXAGRAMS


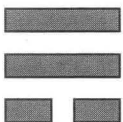
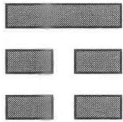
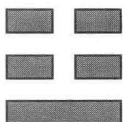
#### Early Heaven Trigram Paring With Heavenly Stems

<p>丁 H4</p>  <p>Dui (兌)</p>	<p>甲 H1, 壬 H9</p>  <p>Qian (乾)</p>	<p>辛 H8</p>  <p>Xun (巽)</p>
<p>己 H6</p>  <p>Li (離)</p>		<p>戊 H5</p>  <p>Kan (坎)</p>
<p>庚 H7</p>  <p>Zhen (震)</p>	<p>乙 H2, 癸 H10</p>  <p>Kun (坤)</p>	<p>戊 H5</p>  <p>Gen (艮)</p>

#### Later Heaven Trigram Paring With Earthly Branches

<p>E6 巳</p>  <p>E5 辰 Xun (巽)</p>	<p>E7 午</p>  <p>Li (離)</p>	<p>E8 未</p>  <p>Kun (坤)</p>
<p>E4 卯 Zhen (震)</p> 		<p>E9 申</p>  <p>Dui (兌)</p>
<p>E3 寅</p>  <p>E2 丑 Gen (艮)</p>	<p>E1 子</p>  <p>Kan (坎)</p>	<p>E11 戌</p>  <p>Qian (乾)</p>
		<p>E12 亥</p> 

## Method to Deduce Annual Hexagrams - Na Jia

YEAR 2010	YEAR 2011
<b>Thunder (雷)</b>  <b>庚 H7</b>	<b>Wind (風)</b>  <b>辛 H8</b>
<b>Mountain (山)</b>  <b>寅 E3</b>	<b>Thunder (雷)</b>  <b>卯 E4</b>
Hex 62 <b>Xiao Guo (小過)</b>	Hex 42 <b>Yi (益)</b>

### YEAR of TIGER 2010

**H7 (庚) – E3 (寅)**

Refer to the chart on Early Heaven Trigram Paring with Heavenly Stems for **H7 (庚)**, and you will get **Zhen (震)** (Thunder).

Next refer to the chart on Later Heaven Trigram Paring with Earthly Branches for **E3 (寅)**, and you will obtain **Gen (艮)** (Mountain).

### YEAR of RABBIT 2011

**H8 (辛) – E4 (卯)**

Refer to the chart on **Early** Heaven Trigram Paring with Heavenly Stems for **H8 (辛)**, and you will get **Xun (巽)** (Wind).

Next, refer to the chart on Later Heaven Trigram Paring with Earthly Branches for **E4 (卯)** to obtain **Zhen (震)** (Thunder).

## Chapter 16

### CASE STUDIES

The technique to I Ching divination is flexible. It is vital to carefully consider the question and how the outcome can evolve. To recall what we have covered in the earlier chapters, I Ching divination has two fundamental approaches, namely the Plum Blossom method, a relatively simple and effective way of prediction based on analysing the top and bottom trigrams of any hexagram. In essence, the Subject trigram relates to the questioner, and the Object trigram represents the event of question concerned. This method requires a lot of imagination and the interpretation is so flexible that one can derive many answers to the same question.

The Wen Wang or Liu Yao methodology is an advanced method of analysis that can lead to a more precise answer. After the hexagram is set up, one has to go through a process of labelling the six lines before proceeding with the interpretation. Labelling means assigning elements and various aspects of life to each line. We can classify each line into five categories, namely, Wealth, Resource, Output, Siblings and Power. This technique of interpreting a hexagram is very abstract. One has to use logic and analytical skills to read the symbol of the six lines.

The following case studies will provide readers with some guidelines to interpreting hexagrams. There are several ways to cast a hexagram. The most traditional way would be the three coins casting method. Another simple method would be to use the I Ching divination cards. Ask a question, then draw out a card and interpret the hexagram on it. This method is speedy and relatively effective. The question asked must be clear and precise. You may also open the Book of Changes randomly and turn to any page. The hexagram on the page will be the answer to your question. To start off with, you should read the I Ching text, and understand the implications of the 64 hexagrams.

For many, the I Ching has been a lifelong study, however I will share with you the formula, and examples of case studies using the various methods of casting a hexagram. With practice, you will be able to interpret the outcome of a situation.

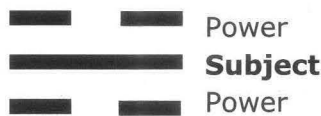
## The following are some basic guidelines to observe during divination

### a. Asking about your Mother's Health

When consulting on the health condition of your mother, one can take the **Subject** line as the mother and the **Power** (官鬼) line as the illness, which determines the level of sickness of a person.

For divining the condition of an illness.

- Power line (官鬼): Represents sickness
- Subject line is clipped between two Power lines, which means that the person is likely to be suffering from a terminal illness.



- Subject line lies on Power: Difficult to cure.
- Subject line lies on Children: The patient can be cured.
- Subject line lies on Power transforming into Power: Illness will relapse.

**Output / Children** (子孫) : Represents either medicine or the doctor

**Wealth / Spouse** (妻財) : Represents food and the appetite of the patient

**Parent/Resource** (父母) : Represents the life span of the patient

**Metal** : Lungs and intestine

**Wood** : Liver, blood circulation

**Water** : Kidney, urinary & reproductive system

**Earth** : Stomach and spleen

**Fire** : Heart and Eye

**Dragon** (青龍) lies on **Power** : Excessive drinking and womanising

**Bird** (朱雀) lies on **Power** : Speech related problems

**Worm** (勾陳) lies on **Power** : Stomach and spleen disease

**Snake** (騰蛇) lies on **Power** : Paranoid and anxiety

**Tiger** (白虎) lies on **Power** : Nerve, bone ailment, blood related injuries, surgery, womb related problems, postnatal depression.

**Turtle** (玄武) lies on **Power** : Indulgence in sex, impotence for men.

## b. Asking about Examination Results

- Power (官鬼) line** : Represents the Examiner  
**Parent/Resource (父母) line** : Represents the questions in Examination  
**Siblings (兄弟) line** : Represents the Competitor

- **If the Siblings line falls on the Subject line:**  
One is likely to have done badly in the exams.
- **If the Power and Parent/Resource lines are strong:**  
One has excelled in the exams.
- **If the hexagram happens to be a Six Combination Hexagram (六合卦)**  
You will be able to answer all questions.
- **However, if the hexagram cast is a Six Clashing Hexagram (六冲卦)**  
You will encounter problems handling the questions.

## c. Asking about Pregnancy and Birth

**Conception Line (胎爻)** : Offspring line not available in original and mother hex

**Offspring (子孫)** : Children

**Spouse/Wealth (妻財)** : Pregnant Mother

If the question asked is about pregnancy, we must refer to the Offspring line. If this line is absent in the hexagram, we will need to locate the Conception line instead. Preferably, the Offspring line will have proper support from the season. If it clashes with Heaven Void or Tiger, the pregnant mother may encounter the loss of child. If there are two Conception or Offspring lines present in the hexagram, together with proper support and no clashes, it is likely that the mother will bear twins.

### i. Gender of the Baby

Refer to the Children Line

\* Yang = **Boy**

\* Yin = **Girl**

### ii. Changing Line

\* Yang to Yin = **Girl**

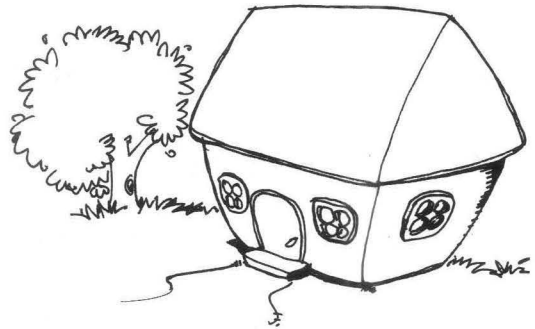
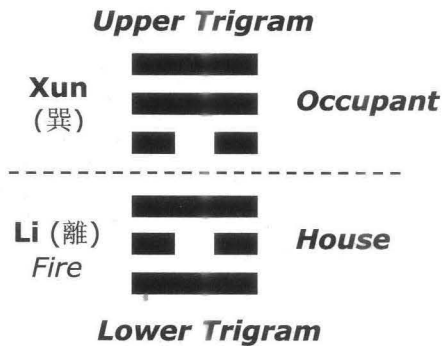
\* Yin to Yang = **Boy**

### iii. Twins

- \* Earthly Branch transforms into the same kind
- \* Example: **E6** (巳) transforms into **E6** (巳)
- \* Two Offspring or Conception lines appearing in the hexagram

### c. Guideline for the Divination of a House's Feng Shui

We can evaluate the Feng Shui of a house by using a combination of Plum Blossom and Wen Wang method.



#### CHECKLIST TO DETERMINE THE FENG SHUI OF A HOUSE

- **Lower trigram represents the house and upper trigram the occupants.**
- **The lower trigram clashes with the upper trigram.**  
The house clashes with its occupants, will bring sickness and conflicts to the occupants.
- **The upper trigram clashes with the lower trigram.**  
Occupants clash with the house. Imply going through a renovation.
- **The lower trigram gives birth to upper trigram.**  
Auspicious. This house will bring wealth luck and harmony to the occupants.
- **The lower and upper trigram are of the same element.**  
Auspicious. This means that they provide each other with parallel support. Occupants will live harmoniously in this house.
- **The upper trigram supports the lower trigram.**  
The house will bring loss to its occupants.
- **The lower trigram is vibrant.**  
The house is large / big.
- **The upper trigram is vibrant.**  
There will be many occupants living in this house.
- **The upper and lower trigrams are strong and vibrant.**  
The house will bring prosperity to its occupants.
- **The upper and lower trigrams are weak and not supportive.**  
The house is small and occupants will not prosper.



## Analysing the Environment

The hexagram below consists of two trigrams:

The **upper trigram** - the external environment.

The **lower trigram** - the house.

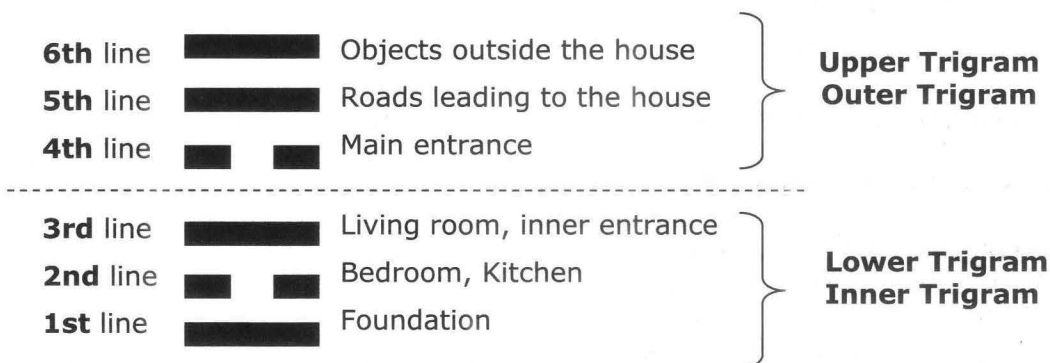
The upper trigram represents:

External environment, roads, buildings, mountains and traffic flow.






The lower trigram represents:

Foundation of the house, living room, bedroom, kitchen, and Feng Shui aspect.

### A Detailed Analysis of the Trigrams



We can further derive more Feng Shui details about the house. Steps on how to assign each line with its respective Earthly Branch and the labelling of the Six Animals have already been discussed in the earlier chapters.







Snake		<b>E4</b> Wood <b>(Sibling)</b>
Worm		<b>E6</b> Fire <b>(Offspring)</b>
Bird		<b>E8</b> Earth <b>(Wealth)</b>
Dragon		<b>E12</b> Water <b>(Resource)</b>
Turtle		<b>E2</b> Earth <b>(Wealth)</b>
Tiger		<b>E4</b> Wood <b>(Sibling)</b>

Preferably, all the six relationships – the Sibling, Offspring, Wealth, Resource and Power lines should all appear within the hexagram. In the above hexagram, the Power line is missing, which is inauspicious. The Power line represents the husband. Its absence may imply the husband is working overseas or frequently not at home.

**We can also incorporate the labelling of celestial creatures in a hexagram:**

**Front:** Red Phoenix  
**Back:** Black Tortoise  
**Left:** Green Dragon  
**Right:** White Tiger  
**Centre:** Snake, Worm

With reference to the hexagram below, you can see that **Worm** is attached to the **5th** line which falls in the outer trigram, referring to the external environment. By using image to read the hexagram, Worm is a curly creature. Hence we can conclude that the road leading to the house is curved and winding.

6th line	Snake		Objects outside the house	}	<b>Upper Trigram Outer Trigram</b> <i>External Environment</i>
5th line	Worm		Roads leading to the house		
4th line	Bird		Main entrance		
<hr/>					
3rd line	Dragon		Living room, inner entrance	}	<b>Lower Trigram Inner Trigram</b> <i>Feng Shui inside the house</i>
2nd line	Turtle		Bedroom, Kitchen		
1st line	Tiger		Foundation		

The accuracy of interpretation requires regular practice. My advice to all readers:  
**Practice makes Perfect.**

## CASE STUDY 1

### Predicting Examination Results

John had just completed his 'O' Level exams a week ago. He was anxious to know his results, so he came for a consultation. The following hexagram was cast.













**Date of Consultation: 1st September 1985**

**Year : H2 (乙) - E2 (丑)**

**Month : H1 (甲) - E9 (申)**

**Day : H10 (癸) - E4 (卯)**

**Void : E5 (辰) ; E6 (巳)**

<i>Original Hex</i>			<i>Final Hex</i>		
O		<b>E11</b> Wealth	----->		<b>E8</b> Wealth
		<b>E9</b> Power			<b>E10</b> Power
		<b>E7</b> Output			<b>E12</b> Resource
		<b>E10</b> Power			<b>E10</b> Power
		<b>E12</b> Resource			<b>E12</b> Resource
S		<b>E2</b> Wealth			<b>E2</b> Wealth
Hex 32 <b>Heng (恆)</b>				Hex 28 <b>Da Guo (大過)</b>	

### Analysis: Using the Wen Wang divination method

Although the Day **E4** (卯) clashes with the Subject Line **E10** (酉), as Metal is in season, so the clash is not effective. Month branch **E9** (申) supports the Subject line **E10** (酉). Power on the 5th line **E9** (申) also supports **E10** (酉). Both Metals **E9** (申) and **E10** (酉) support the Resource line Water **E12** (亥). Resource line **E12** (亥) represents the examination results.

### Outcome: GOOD RESULTS!













*Note: Resource Line = Examination Results.  
Received support from two Power lines.*

<b>E9</b> (申)	+	<b>E10</b> (酉)	----->	<b>E12</b> (亥)
Metal		Metal		Water
(Power)		(Power)		(Resource)

## CASE STUDY 2

### Sickness

A lady came for a consultation for her health condition. She cast a hexagram using the three coins method and derived Hex 28 **Da Guo** (大過) with the moving line on the 5th line.

<i>Original Hex</i>			<i>Final Hex</i>		
W		E8 Earth	W		E11 Earth
P		E10 Metal	P		E9 Metal
R		E12 Water (Void)	O		E7 Fire
P		E10 Metal	P		E10 Metal
R		E12 Water (Void)	R		E12 Water
W		E2 Earth	W		E2 Earth
Hex 28			Hex 32		
<b>Da Guo</b> (大過)			<b>Heng</b> (恆)		

SYMBOLS	LEGEND
W	Wealth
P	Power
R	Resource
O	Output, Offspring
S	Siblings

**Date of Divination : 25th November 1996.**

**Year :** H3 (丙) - E1 (子)  
**Month :** H6 (己) - E12 (亥)  
**Day :** H3 (丙) - E3 (寅)  
**Void :** E11 (戌) ; E12 (亥)

## Analysis: Using the Wen Wang divination method

The Subject line **E12** (亥) lies on the **4th** line of the hexagram. This line represents the lady seeking the divination.

For sickness, we have to look at the Power line. There are two Power lines **E10** (酉) in this hexagram. When checking the status of sickness, it is inauspicious to have two Power lines (illness) clipping the Subject line. It implies that the Subject is sickly and possibly suffering from terminal illness.

**E10** (酉), Metal, is related to the lungs. From the original hexagram, **E10** (酉) is on the 5th line, and the moving line is descending into E9 (申), which indicates that her lungs condition was deteriorating.

On Day **H3** (丙) – **E3** (寅), Heaven Void appears in **E11** (戌) and **E12** (亥). Incidentally, the Subject line **E12** (亥) falls on the Void, implying she is presently very weak. The overall situation reflects that the lady's health was in a critical condition.

For the prescription of medicine, we have to look at the Output (Offspring) line. In the original Hex 28 **Da Guo** (大過), the Offspring line is missing! However, the Offspring line **E7** (午) appears on the 4th line of the moving line on Hex 32 **Heng** (恆). Unfortunately, it is crossed out by Water in the Subject line **E12** (亥). Since Water is in conflict with Fire, this suggests that the medication prescribed by the doctor was not effective in treating her. Based on the analysis, I could conclude that the Subject's present health condition was deteriorating.

She had been coughing badly for the past six months and had consulted her family doctor but her condition did not improve. I recommended that she consult a specialist immediately and have a comprehensive physical examination to check her lungs condition.

Two weeks later, she phoned me to confirm that she had been diagnosed with lung cancer. It was a tragic outcome.

## CASE STUDY 3

### Lost Wedding Ring

One winter night, we were having dinner in Bernard's range in Australia. While enjoying our sumptuous steamboat dinner, Bernard's wife realised Bernard's wedding ring was missing from his finger. Bernard was sure that the ring is still with him when he came to pick me at the hotel.

We were anxious and starting looking around, but in vain. I decided to consult the I Ching and asked Bernard to give me two numbers to plot a hexagram for divination. Instantly he said **9** and **5**. Coincidentally, this happened to be his address. Based on these two numbers that Bernard provided, I obtained Hex 44 **Gou** (姤) which is made up of **Metal** over **Wood**.

#### Question:

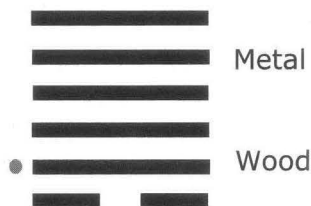
Where is the wedding ring?

**9** = **Qian** (9 mod 8 = 1)

**5** = **Xun**

Moving line: **2nd** (9 + 5 mod 6)

#### Original Hex



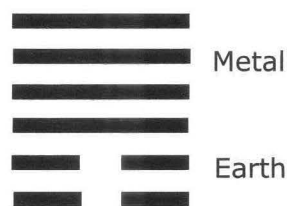
**Hex 44**  
**Gou** (姤)

#### Nuclear Hex



**Hex 1**  
**Qian** (乾)

#### Final Hex



**Hex 33**  
**Dun** (遁)

**Subject Trigram** : Bernard

**Object Trigram** : The Wedding Ring

### Analysis: Using the Plum Blossom method

The original hexagram **Gou** (姤) shows the image of Metal and Wood. Metal conquering Wood implies that the missing ring can be recovered. As we were at a range, my instincts pointed me to an image of an axe. I recalled seeing Bernard chop some firewood before dinner. We rushed to the location where Bernard had chopped the firewood. However, there was no sign of the ring. It was getting dark and we gave up on the search for the day.

On a further analysis, I was very confident that the missing ring could be found.

### Reason:

The nuclear hexagram supports the Subject, with Metal over Metal. The final hexagram also shows Kun (坤), Earth, supporting the Subject trigram Qian (乾), Metal. I used my intuition and obtained the sum of Bernard's trigrams, **(9 + 5 = 14 days)**, and reassured Bernard that he would be able to find the ring within two weeks at the same location.

True enough, Bernard called from Australia one morning to inform me that he had found the ring stuck inside the glove that he used when chopping the firewood. I looked at the calendar, and it was exactly two weeks after the incident. Isn't that amazing!



## CASE STUDY 4

### 3. When will she get pregnant?

Mrs. Tan has been married for two years and wanted to know the best time for her to conceive a child.

**Date of Consultation: 26th September 1993**

**Year : H10 (癸) – E10 (酉)**

**Month : H8 (辛) – E10 (酉)**

**Day : H7 (庚) – E11 (戌)**

**Void : E3 (寅) ; E4 (卯)**



#### Original Hex

■ ■	E1	Sibling
○ ■ ■	E11	Power
■ ■	E9	Resource
■ ■	E5	Power
S ■ ■ ●	E3	Offspring (Void)
■ ■	E1	Sibling

Hex 3  
Tun (屯)

#### Final Hex

■ ■	E1	Sibling
■ ■ ■	E11	Power
■ ■	E9	Resource
■ ■	E2	Power
■ ■ ■	E4	Offspring (Void)
■ ■ ■	E6	Wealth

Hex 60  
Jie (節)



#### Analysis: Using the Wen Wang divination method

- Subject line 2 is sitting on Offspring **E3** (寅) is supposed to be auspicious.
- Moving Line, Offspring E3 (寅) ascending to **E4** (卯) is also a positive sign.
- Unfortunately, E3 (寅); E4 (卯) falls on the void: Inauspicious
- In addition, Month **E10** (酉) clashes with the Offspring line **E4** (卯), further weakening the offspring line in Hex 60 **Jie** (節).

**CONCLUSION: Unlikely to conceive until after the Month of E4 (卯)**



## CASE STUDY 5

### Marriage Relationship

Mr. Lim travels frequently on business trips and he is concerned if this would affect the relationship with his wife. He cast three coins and erected hexagram 32 **Heng** (恆). There are two moving lines: line 1 and line 2.

#### Original Hex

W		O		E11	Earth
P				E9	Metal
O				E7	Fire
P		S		E10	Metal
R				E12	Water
W				E2	Earth

Hex 32

**Heng** (恆)

#### Final Hex

P				E11	Earth
R				E9	Metal
W				E7	Fire
S				E12	Water
P				E2	Earth
O				E4	Wood

Hex 55

**Feng** (豐)

**Subject line – Self** (Mr. Lim, the person seeking divination)

**Object line – Opposite party** (his spouse)

#### Analysis: Using the Wen Wang Method

The Subject line is sitting on line 3, which is a Power line, a Yang line in the proper position. Meanwhile, his spouse, the Object, is sitting on line 6, a proper Yin position. Both the Subject and the Object lines are in their proper position which is auspicious. In the next step, we will take a look at the elements on the lines that the couple are sitting on.

**Husband** : Line 3 **Metal - E10** (酉)

**Wife** : Line 6 **Earth - E11** (戌)

As Earth produces Metal, it is implied that his wife is caring and willing to support the husband, which is auspicious. Looking at Resource line, element Water **E12** (亥), which lies on moving line 2, will attack line 4, the Offspring, Fire **E7** (午). This shows that their children may have difficulties in their studies. Fortunately, line 1 **E2** (丑), Earth, is another moving line that can prevent Water **E12** (亥) from injuring line 4, **E7** (午) Fire. This implies that his wife is very concerned about their children's academic results. From the analysis we can conclude that he has a caring wife and their relationship was harmonious. Mr. Lim was satisfied and confirmed what I had predicted was true.

## CASE STUDY 6

### Finding out the Sex of an Unborn Baby

Mrs Chua was three months pregnant, and since it was her first child, she was anxious about the sex of her baby. Traditionally, boys are more favourable than girls for most Chinese families. She came to me to divine on her baby's sex.

**Date of Consultation: 20th November 2000**

**Year:** H7 (庚) – E5 (辰)  
**Month:** H4 (丁) – E12 (亥)  
**Day:** H9 (壬) – E7 (午)  
**Hour:** H7 (庚) – E11 (戌)  
**Moving line:** 3rd line

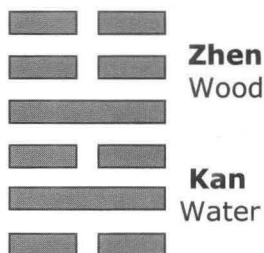
HR	DAY	MTH	YR
H7 (庚)	H9 (壬)	H4 (丁)	H7 (庚)
E11 (戌)	E7 (午)	E12 (亥)	E5 (辰)
11	25	10	5

#### Original Hex



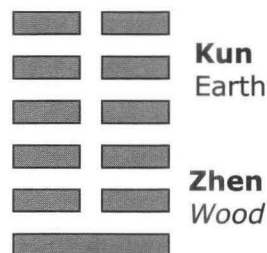
Hex 36  
**Ming Yi** (明夷)

#### Nuclear Hex



Hex 40  
**Jie** (解)

#### Final Hex



Hex 24  
**Fu** (復)

**Subject Trigram:** Kun (坤) = Mother

**Object Trigram :** Li (離) = Child

### Analysis: Using Plum Blossom method

The original hexagram **Ming Yi** (明夷) shows **Kun** (坤), Earth, over **Li** (離), Fire. The Cycle of Birth suggests that Fire feeding the Earth implies the conceived baby is presently healthy and developing well. Embraced in **Ming Yi** (明夷) is trigram **Kan** (坎), which implies that the conceived baby is a boy. The **3rd** moving line in **Ming Yi** (明夷) transforms into the final hex 24 **Fu** (復) with **Zhen** (震) sitting below **Kun** (坤). The Object trigram **Li** (離), transforms into **Zhen** (震), symbolising the eldest son. From the above, I predicted the child will be a boy.

One month later, Mr Chua called to inform me that they had a baby boy!



## CASE STUDY 7

### FIFA World Cup Semi-Final Results

Disclaimer: I did not watch any of the 2010 World Cup soccer matches, and I only received news and updates about the games from the media.

During a I Ching lesson, a student brought a hexagram he had cast and asked me why the outcome of the semi final match between Germany and Argentina did not turn out as predicted. A situation like this could have occurred due to inaccurate information given, or an unclear state of mind during the consultation. I decided to consult the I Ching myself before the next game between Germany and Spain to predict the outcome of the match. The method I used to erect the hexagram was the drawing of a card.

#### Question:

"Will Germany defeat Spain in this coming Thursday's soccer match?"

**The match was held on Thursday, 8th July 2010, 2.30 am (Singapore time)**

**Date of Forecast: 6th July 2010**

**Month Pillar :** H9 (壬) - E7 (午)  
**Day Pillar :** H4 (丁) - E6 (巳)  
**Time :** H6 (己) - E10 (酉)  
**Void :** E1 (子) ; E2 (丑)  
**Moving Line :** 1st line

**Subject: Germany** represented by 5th line

**Object: Spain** represented by 2nd line

**Moving Line: 1st** line

#### Original Hex

W	████████	E3	Wood
O	██ S ███	E1	Water (Void)
R	██ ███	E11	Earth
W	██ ███	E4	Wood
P	██ O ███	E6	Fire
R	██ ███ ●	E8	Earth

Hex 23  
Bo (剝)

#### Mother Hex

████████
████████
████████
████████
████████
████████

Hex 1  
Qian (乾)

#### Final Hex

R	████████	E2	Earth
O	██ ███	E1	Water
R	██ ███	E11	Earth
R	██ ███	E5	Earth
W	██ ███	E3	Wood
O	████████	E1	Water

Hex 27  
Yi (頤)

## Analysis: Using the Wen Wang divination method

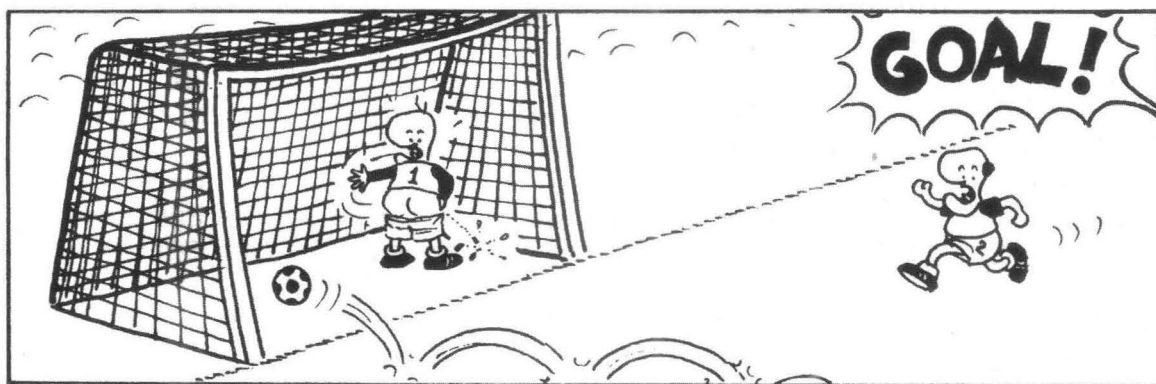
The Subject, Germany, lies on the **5th** line and was supposed to be in a superior position, but it was a Yin line on a Yang position. Germany was sitting on Water **E1** (子), which is weak on both a Fire month **E7** (午) and day **E6** (巳). This benefited Spain, which was sitting on the **2nd** line, **E6** (巳). **E1** (子), a Void day, was also weak, and could not fight the strong Fire **E6** (巳), indicating that Spain's defence was strong. Therefore Germany was not in the best situation.

Since Spain was sitting on the **2nd** line, Fire **E6** (巳) is supported by the strong Fire month **E7** (午) and day **E6** (巳). Although the moving line was on the **1st** line, Earth **E8** (未) drains Fire, and also attacks the weak Water (Germany), implying that Spain would be going all out to fight Germany. In addition **E6** (巳), **E7** (午), and **E8** (未) also forms a Fire frame which benefits Spain.

You may have noticed that the moving line Earth, **E8** (未), transformed into Water **E1** (子), trying to support Germany but since it was a Void day, this did not help much. So it seemed that Spain will defeat Germany.

True enough, Spain eventually beat Germany by the score of 1 - 0, and proceeded to face Holland in their first ever World Cup final match.

I did not tell my student the outcome of my forecast, lest they will start betting on my predictions. But at least I know that I Ching divination is reliable.



## CASE STUDY 8

### Business Partnership

Derrick wanted to start a joint venture business with his friend Allan and decided to consult the I Ching before they proceed. On their arrival, I noticed Derrick walking towards me from the **Southwest** direction and Allan walked towards me from the **Northwest** direction.

Based on the approaching directions of the two partners, I constructed the following hexagram. I noticed that it was **12.30pm** at the time of consultation, so I took **E7** (午) to determine the moving line which is at line 1.



**Subject Trigram: Kun** (坤): Derrick

**Object Trigram: Qian** (乾): Allan

### Analysis: Using the Plum Blossom method

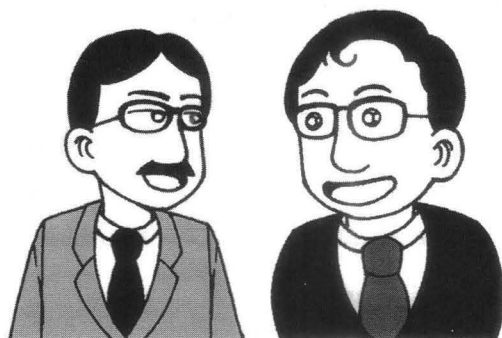
Southwest direction represents Earth, trigram **Kun** (坤) and Northwest represents Heaven, trigram **Qian** (乾). Together, they form Hex 11 **Tai** (泰). Based on the time of their arrival **E7** (午), the moving line is on the **1st** line.

Using the Plum Blossom method, Heaven will be the Object trigram and Earth will be the Subject trigram. We can see in the original hexagram that Subject Earth supports Object Metal. It appears that Derrick is willing to accept Allan's terms of partnership, since Earth supports Metal.

### **Outcome of Earth supporting Metal**

This situation of Earth supporting the Metal is supposed to be auspicious, but the final hexagram of Earth over Wood shows a conflict. According to the Cycle of Destruction, Wood attacks Earth. I concluded that their partnership would not last long. Therefore, it was up to both partners to decide on whether they wanted to proceed with the joint venture. The nuclear hexagram also shows that Metal is in conflict with Wood.

As the question asked is about the outcome of a proposed joint venture between two persons, I sincerely told them that they must trust and tolerate each other if they want to proceed with their business partnership.



## CASE STUDY 9

### Locating a Lost Document

The monthly sales report document went missing. Cindy, the sales manager, panicked. She immediately consulted the I Ching.

**Date of Consultation: 20th June 2011**

**Year : H8 (辛) – E4 (卯)**

**Month : H1 (甲) – E7 (午)**

**Day : H3 (丙) – E7 (午)**

**Void : E3 (寅) ; E4 (卯)**

#### Original Hex

R	■	S	■	•	E8	Earth
S	■				E10	Metal
O	■				E12	Water
R	■	O	■		E2	Earth
W	■				E4	Wood
P	■				E6	Fire

Hex 58  
Dui (兌)

#### Final Hex

Qian (乾)	{	■	E11	Earth
		■	E9	Metal
		■	E7	Fire
		■	E2	Earth
		■	E4	Wood
		■	E6	Fire

Hex 10  
Lu (履)

### Analysis: Using the Wen Wang Divination method

#### 1. Is the document still around?

Document = Represented by the Resource line

Line 6 = Document, **E8 (未)**, Earth

Line 6, moving line transforms into **E11 (戌)** Earth

Line 6, **E8 (未)** ascends to **E11 (戌)**. The fact that both are Earth elements that support each other implies that the documents are still around.

#### 2. When can Cindy locate the lost documents?

There is a possibility of locating the documents within the same day, since both the month and day branch **E7 (午)** combine with Line 6, **E8 (未)**.

#### 3. Who has the documents?

It would be either her superior or the boss. **E7 (午)**, Fire, represents power and status, implying someone of a higher authority is holding on to the document. In addition, Line 6, **E8 (未)**, transforms into **E11 (戌)**, upper trigram **Qian (乾)**, which refers to the head of the organization. With the above conclusions, Cindy approached the boss and found the monthly sales report document with him.



## CASE STUDY 10

### Investment

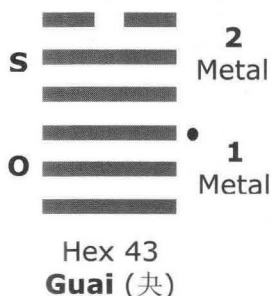
Catherine was planning to invest in a mutual fund recommended by her financial advisor. She wanted to know if she would be in good luck before deciding to invest. The sum involved was S\$200, 000. She came to consult me. Based on the date and time of her arrival at my office, I erected the following hexagram.

**Date of Divination: 8th May 2001**

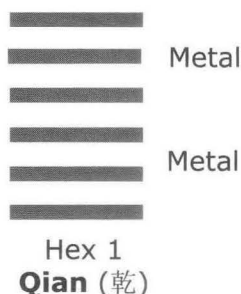
**Year :** H8 (辛) - E6 (巳)  
**Month :** H10 (癸) - E6 (巳)  
**Day :** H8 (辛) - E8 (未)  
**Hour :** H1 (甲) - E7 (午)  
**Moving line:** 3rd line

HR	DAY	MTH	YR
H1 (甲)	H8 (辛)	H10 (癸)	H8 (辛)
E7 (午)	E8 (未)	E6 (巳)	E6 (巳)
7	16	4	6

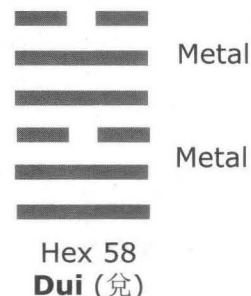
#### Original Hex



#### Nuclear Hex



#### Final Hex



### Analysis: Using the Plum Blossom method

The Subject trigram sits on **Qian** (乾). Both are Metal element and therefore support the Subject trigram, which signifies Catherine. This implied that her financial advisor would bring her luck.

The nuclear hexagram also shows **Qian** (乾) over **Qian** (乾), which is Metal sitting on Metal. This means that her investment will show positive growth. The outcome is revealed in the final hexagram **Dui** (兌) and again, it is Metal over Metal. This overall assessment implied that on maturity of her investment period, she will reap profit. I told her to proceed with the deal. Three months later, she treated me to dinner and thanked me for helping her make the right choice.

## CASE STUDY 11

### Wealth Luck

Simon came to consult about his wealth luck for the Year 2000. The following information was collected and a Hex 29 **Kan** (坎) was erected.

**Date of Divination: 8th February 2000**

**Year** : H7 (庚) - E5 (辰)  
**Month** : H5 (戊) - E3 (寅)  
**Day** : H3 (丙) - E9 (申)  
**Hour** : H4 (丁) - E10 (酉)  
**Void** : E5 (辰) ; E6 (巳)

#### Original Hex

Dragon	S		S		E1	Water
Turtle	P				E11	Earth
Tiger	R				E9	Metal
Snake	W		O		E7	Fire
Worm	P				E5	Earth
Bird	O				E3	Wood

Hex 29  
**Kan** (坎)

#### Final Hex

R		E4	Wood
S		E6	Fire
O		E8	Earth
S		E7	Fire
O		E5	Earth
R		E3	Wood

Hex 59  
**Huan** (渙)

### Analysis: Using the Wen Wang divination method

For the divination of wealth, look at the wealth line. The wealth line **E7** (午) lies on Line 3. In the month of **E3** (寅), Wood supports the wealth line Fire, **E7** (午). This is a good sign. The moving line Water, **E1** (子), clashes on the wealth line Fire, **E7** (午). This implies that the Subject can go for wealth. Wealth line Fire, **E7** (午) will prosper during Spring and Summer months. With the above, we can predict that Simon will have better wealth luck in the 2nd quarter of the Year 2000. The Sibling line is sitting on Subject line **E1** (子), and this could imply "robbery".

Therefore, I advised Simon to be careful with his wealth, in particular during the month of Metal and season of Water which are in the 3rd and 4th quarters of the year when Fire turns weak. Overall his wealth luck is better during the first half of the year when Wood and Fire are strong.

## Chapter 17

### HUANG JI JING SHI OR THE IMPERIAL TIME CLASSICS

You may wonder how to deduce the ruling/governing hexagram for the year and cast a divination. This short section will explain how to deduce the **Yearly Ruling Hexagram** and how time dimension is measured and segregated. **Shao Yong** developed a system for collating and counting the time dimension during the Song dynasty. He wrote about this system in a book known as the **Huang Ji Jing Shi** (皇極經世) or **The Imperial Time Classics**.

He divided and segregated time into **Yuan** (元), **Hui** (會), **Yun** (運) and **Shi** (世). This chronological time system was based on the I Ching's **Prenatal 64 Hexagrams Round Diagram** (六十四卦圓圖). He had devised this method to show the close connection between the relationship of hexagrams and lines with time and space. It is interesting to see how Shao applied the theory of the hexagrams to time, as we are more used to the Western system of time with terms such as BC, AD, millennium, century, decade, etc. Chinese astrologers still use the hexagram to reveal the influence of time on mankind and planet Earth.

Not just for the basic I Ching divination of yearly forecast, the Huang Ji Jing Shi is used by exponents of **Tie Ban Shen Shu** (铁板神數) and **Shao Zi Shen Shu** (邵子神數). Both are advanced forms of destiny analysis that make use of classic for their analysis and for forecasting. Shao Yong believed that time dimension and events that linked the past, future and present were closely related. We will take a brief look at some of the interesting theories of this classic form of study.

Shao Yong made several adjustments to the Prenatal 64 Hexagrams Round Diagram that he had formulated. He removed the four hexagrams **Qian** (乾), **Kun** (坤), **Kan** (坎) and **Li** (離), and left the rest of the 60 hexagrams to be incorporated into 129, 600 years, in subdivisions of a Yuan. This makes each hexagram cover 2160 years ( $129600/60 = 2160\text{yrs}$ ). Each Yuan consists of 12 Hui, so that means the resultant five hexagrams will govern each Hui ( $60/12 = 5$  hexagrams).

## The 24 Sub-Seasons (二十四節氣)

There are 24 seasonal points in a year. 12 of these mark the beginning of the 12 solar months and are called **Jie** (節). The other 12 are found in the mid months and they are called **Qi** (氣). The ancient Chinese divided the year into 24 sub-seasons (also known as solar terms) to express the process of seasons over a year. In each **Jie Qi** (節氣), there is a precise amount of solar energy limited to a certain extent. This marks a specific pattern of climate during a period of time. Chinese scholars attached the 12 Earthly Branches to the 24 sub-seasons to express the waxing and waning of solar energy on Earth.

SEASON	HEXAGRAM	LUNAR MONTH	EARTHLY BRANCH		SUB-SEASON		APPROXIMATE START DATE
SPRING 春	11	1	寅	E3	Spring Begins	立春	Feb 4, 5
					Germination	雨水	Feb 18, 19
	34	2	卯	E4	Hibernation	驚蟄	Mar 5, 6
					Spring Equinox	春分	Mar 20, 21
	43	3	辰	E5	Ching Ming	清明	Apr 4, 5
					Spring Showers	穀雨	Apr 20, 21
SUMMER 夏	1	4	巳	E6	Summer Begins	立夏	May 5, 6
					Grain Buds	小滿	May 21, 22
	44	5	午	E7	Summer Harvest	芒種	Jun 5, 6
					Summer Solstice	夏至	Jun 21, 22
	33	6	未	E8	Mild Summer	小暑	July 7, 8
					Blazing Summer	大暑	July 22, 23
AUTUMN 秋	12	7	申	E9	Autumn Begins	立秋	Aug 7, 8
					Limited Heat	外暑	Aug 23, 24
	20	8	酉	E10	White Dew	白露	Sept 7, 8
					Autumn Equinox	秋分	Sept 23, 24
	23	9	戌	E11	Cold Dew	寒露	Oct 8, 9
					Frost	霜降	Oct 23, 24
WINTER 冬	2	10	亥	E12	Winter Begins	立冬	Nov 7, 8
					Mild Snow	小雪	Nov 22, 23
	24	11	子	E1	Heavy Snow	大雪	Dec 7, 8
					Winter Solstice	冬至	Dec 21, 22
	19	12	丑	E2	Slight Cold	小寒	Jan 5, 6
					Severe Cold	大寒	Jan 20, 21

The lunar year begins on the day of **Li Chun** (立春), which translates to **the Start of Spring**. This day usually falls on either the **4th** or **5th** of February, depending on the year. The sub-seasons are used to celebrate various festivals in the Chinese community, like the Lunar New Year and the Mid-Autumn Festival. Historically, the sub-seasons helped to dictate agricultural activities for farmers, and also determined the leap month. Each lunar month in the Agricultural Calendar also contains a major sub season.

The Chinese divided each year into four seasons, 12 months, 24 sub-seasons and 72 weeks. Every five days formed a week, and every three weeks formed a sub season. A lunar month that does not include a major sub season is taken as the leap month of the preceding month.








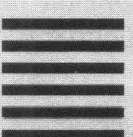
















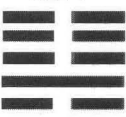



### Table of Time Dimension

For easy reference, the table below describes the breakdown of time dimension in a Yuan. Do note that as per the Chinese calculation, the days in a calendar year are approximate at 360 days while each calendar month is 30 days.

元 Yuan	會 Hui	運 Yun	世 Shi	年 Year	月 Month	日 Day	時 Hour	分 Minute	秒 Second
1	12	360	4320	129600	1555200	46656000			
	1	30	360	10800	129600	3888000			
		1	12	360	4320	129600			
			1	30	360	10800			
* 1 year of 360 days				*1	12	360	4320		
** 1 month of 30 days					**1	30	360		
*** 1 day of 12 時辰 of 2 hours per 時辰						***1	12	720	43200
							1	60	360
								1	60

Each Yuan of 129,600 years is governed by the four hexagrams **Li** (離), **Qian** (乾), **Kan** (坎) and **Kun** (坤). Each **Yuan** consists a total of 12 **Hui** and can also represent the 24 sub-seasons (二十四節氣). This is an important aspect of the Chinese calendar system used for the theoretical analysis during divination. The following chart also shows the 12 Earthly Branches of time dimension for the 24 sub-seasons.

## Yuan and the 24 Sub-Seasons

<div style="text-align: center;"> <b>離</b>  <b>Li</b>   </div>	子 <b>E1</b>	Winter Solstice 冬至	Slight Cold 小寒	Severe Cold 大寒	Spring Begins 立春	Germination 雨水	Hibernation 驚蟄
	丑 <b>E2</b>	 旅	 大有	 噬嗑	 賁	 同人	 豐
	寅 <b>E3</b>						
<div style="text-align: center;"> <b>乾</b>  <b>Qian</b>   </div>	卯 <b>E4</b>	Spring Equinox 春分	Qing Ming 清明	Spring Showers 谷雨	Summer Begins 立夏	Grain Buds 小滿	Summer Harvest 芒種
	辰 <b>E5</b>	 姤	 同人	 履	 小畜	 大有	 夬
	巳 <b>E6</b>						
<div style="text-align: center;"> <b>坎</b>  <b>Kan</b>   </div>	午 <b>E7</b>	Summer Solstice 夏至	Mild Summer 小暑	Blazing Summer 大暑	Autumn Begins 立秋	Limited Heat 處暑	White Dew 白露
	未 <b>E8</b>	 節	 比	 井	 困	 師	 渙
	申 <b>E9</b>						
<div style="text-align: center;"> <b>坤</b>  <b>Kun</b>   </div>	酉 <b>E10</b>	Autumn Equinox 秋分	Cold Dew 寒露	Frost 霜降	Winter Begins 立冬	Mild Snow 小雪	Heavy Snow 大雪
	戌 <b>E11</b>	 復	 師	 謙	 豫	 比	 剝
	亥 <b>E12</b>						

Note that each of the 12 Earthly Branch is related to the 12 Hui in each Yuan. The remaining 60 hexagrams from Shao Yong's Prenatal Round Diagram are spread over the 12 Hui, with each Hui consisting of five hexagrams each.



**Table of the Five Hexagrams that Control Each Hui**

<b>Hui (會) Earthly Branch</b>		<b>The Five Hexagrams in Control (In Chronological Order)</b>	<b>Years Governed</b>
子 Zi	<b>E1</b>	<b>Fu 復, Yi 頤, Tun 屯, Yi 益, Zhen 震</b>	<b>10800</b>
丑 Chou	<b>E2</b>	<b>Shi Ke 噬嗑, Sui 隨, Wu Wang 無妄, Ming Yi 明夷, Bi 賁</b>	<b>10800</b>
寅 Yin	<b>E3</b>	<b>Ji Ji 既濟, Jia Ren 家人, Feng 豐, Ge 革, Tong Ren 同人</b>	<b>10800</b>
卯 Mao	<b>E4</b>	<b>Lin 臨, Sun 損, Jie 節, Zhong Fu 中孚, Gui Mei 歸妹</b>	<b>10800</b>
辰 Chen	<b>E5</b>	<b>Kui 睽, Dui 兌, Lu 履, Tai 泰, Da Chu 大畜</b>	<b>10800</b>
巳 Si	<b>E6</b>	<b>Xu 需, Xiao Chu 小畜, Da Zhuang 大壯, Da You 大有, Guai 夬</b>	<b>10800</b>
午 Wu	<b>E7</b>	<b>Gou 姤, Da Guo 大過, Ding 鼎, Heng 恆, Xun 巽</b>	<b>10800</b>
未 Wei	<b>E8</b>	<b>Jing 井, Gu 蠱, Sheng 升, Song 訟, Kun 困</b>	<b>10800</b>
申 Shen	<b>E9</b>	<b>Wei Ji 未濟, Jie 解, Huan 渙, Meng 蒙, Shi 師</b>	<b>10800</b>
酉 You	<b>E10</b>	<b>Dun 遁, Xian 咸, Lu 旅, Xiao Guo 小過, Jian 漸</b>	<b>10800</b>
戌 Xu	<b>E11</b>	<b>Jian 蹇, Gen 艮, Qian 謙, Pi 否, Cui 萃</b>	<b>10800</b>
亥 Hai	<b>E12</b>	<b>Jing 晉, Yu 豫, Guan 觀, Bi 比, Bo 剝</b>	<b>10800</b>
<b>Grand Total</b>			<b>129600</b>

According to Shao Yong's theory, we are currently in the Hui of **Wu** (午), which is the 7th of the 12th Hui in this current Yuan. Based on his theory, we can also ascertain that currently we are in hexagram 28 **Da Guo** (大過) of the current Hui, which governs the date from 57 BC to 2013 AD (2160 years for hexagram 28).

Shao Yong believed that significant events and changes take place in our society during every turning Yun (運) of 360 years. Akin to criticism of the prophecies made by the famed French seer Nostradamus, it was difficult to believe such predictions of major world events due to their ambiguous nature. This method of correlating the 360, 2160 and 129, 600 years theorem to major changes in mankind's history has yet to dispel skeptics and historians worldwide.

We are currently at the 2nd hexagram **Da Guo** of the Hui, **E7** (午). **Da Guo** governs a period of 2160 years.

2160yrs =	360yrs +	360yrs +	360yrs +	360yrs +	360yrs +	360yrs
<b>Da Guo</b> (大過)	<b>Guai</b> (夬) 57 AD to 303 AD	<b>Xian</b> (咸) 304 AD to 663 AD	<b>Kun</b> (困) 664 AD to 1023 AD	<b>Jing</b> (井) 1024 AD to 1383 AD	<b>Heng</b> (恆) 1384 AD to 1743 AD	<b>Gou</b> (姤) 1744 AD to 2103 AD

Shao Yong wrote the Imperial Time Classics to possibly highlight the scientific origin of the universe, evolution and a history of natural social changes over time. But how relevant is this classic to our modern society? Though it is still used for determining time, it essentially contains the art of forecasting events.

To observe the minute changes of the future, Shao Yong divided time into Yuan (元), Yun (運), Hui (會), and Shi (世). Each Yuan consists of 12 Hui (10800 years for each Hui, each Hui consists of 30 Yun (360 years for each Yun) and each Yun consists of 12 Shi (30 years for each Shi).

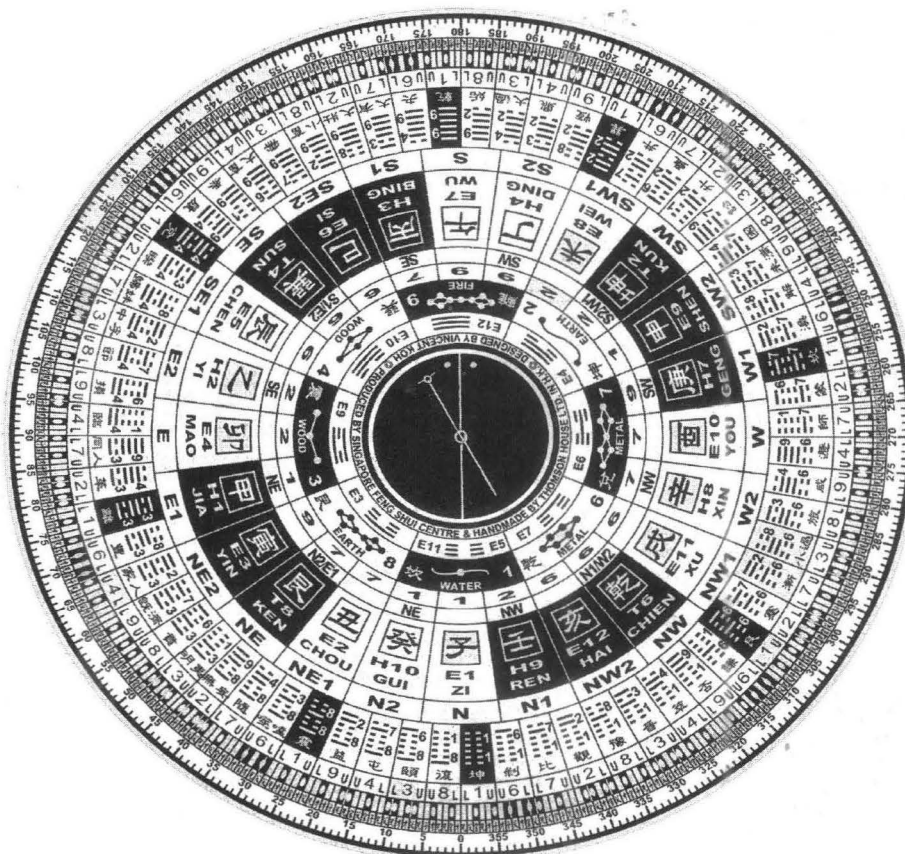
Therefore, each Yuan adds up to 129,600 years. Shao Yong used the 24 Sub-Seasons (二十四節氣) and his Prenatal 64 Hexagrams Round Diagram theorem to represent Yuan, Hui, Yun and Shi. Not satisfied with just a macro overview, Shao Yong further analysed 2160, 360, 60, 10 and 1 years using the 64 hexagrams.

<b>1 Yuan = 12 Hui (129600yrs/12 = 10800yrs)</b>
<b>1 Hui = 30 Yun (10800yrs/30 = 360yrs)</b>
<b>1 Yun = 12 Shi (360yrs/12 = 30yrs)</b>




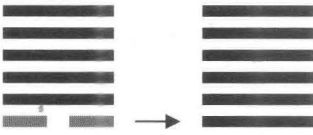
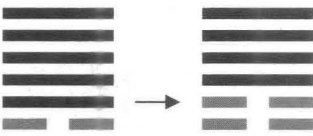
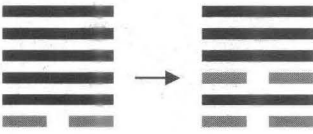
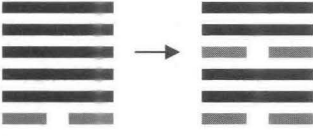
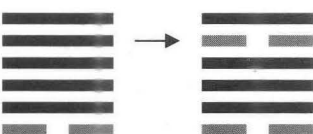
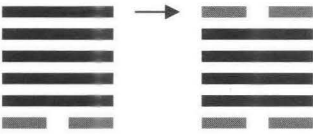
## Prenatal 64 Hexagrams Round Diagram (六十四卦圓圖)

Shao Yong created the 64 hexagrams round diagram to show the relationship between the laws and principles of the movement of energy in the universe. This is based on the Early Heaven Arrangement and his square hexagram diagram. Referring to the diagram below, Shao Yong placed hexagram 24 **Fu** (復) as the starting point for Yang, and hexagram 44 **Gou** (姤) as the starting point for Yin. He placed hexagram 1 **Qian** (乾) at the top and hexagram 2 **Kun** (坤) at the bottom to represent Heaven and Earth.



We are currently in the Yun of hexagram 44 **Gou** (姤). The Yun of Gou (姤) governs 360 years, between 1744 AD and 2103 AD. The shift of the 1st to 6th line of hexagram 44 **Gou** (姤) to the resultant hexagram will represent 60 years each. The diagram below illustrates each moving line and the resultant hexagram. Thus, we can analyse the correspondence between the time and the line position of a hexagram. Each line position symbolises a different time and space.

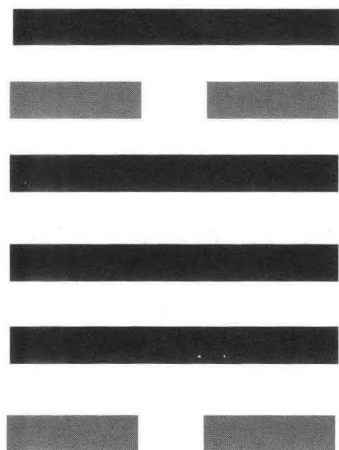
### Example of Yun (運) with the Moving Line

YEARS GOVERNED	HEXAGRAM	PERIOD
1744 to 2103 (360 Years)	 <b>Gou</b> (姤)	This current period of <b>Yun</b> is hexagram 44, <b>Gou</b> (姤). This governs 360 years.
1744-1803		The initial 60 year period is hexagram 1, <b>Qian</b> (乾), formed by moving the 1st line of <b>Gou</b> (姤).
1804-1863		This 60 year period is hexagram 33, <b>Dun</b> (遁), formed by moving the 2nd line of <b>Gou</b> (姤).
1864-1923		The next 60 year period is hexagram 6, <b>Song</b> (訟), formed by moving the 3rd line of <b>Gou</b> (姤).
1924-1983		The next 60 year period is hexagram 57, <b>Xun</b> (巽). It is the moving of the 4th line of <b>Gou</b> (姤).
1984-2043		The following 60 year period is hexagram 50, <b>Ding</b> (鼎). This is the current 60 year cycle that we are in. It is formed by moving the 5th line of <b>Gou</b> (姤).
2044-2103		The last 60 year period is hexagram 28, <b>Da Guo</b> (大過), formed by moving the 6th line of <b>Gou</b> (姤).

For more precise analysis, Shao Yong defined that each hexagram in a Yun will consist of a macro outlook of 360 years, and a micro outlook of 60 years (which includes two Shi of 30 years each). For further precision, we can look at 10 years.

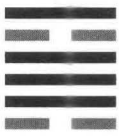
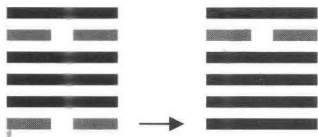
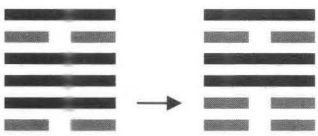
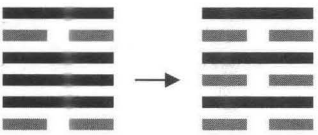
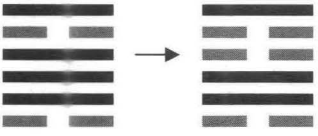
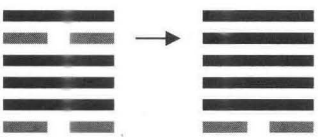
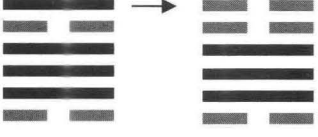
Each of the 10 years is a result of each of the subsequent moving line of that specific hexagram. Currently we are at hexagram 50, **Ding** (鼎), for the 60 years period to the resultant hexagram consisting of 10 years individually.

To study the macro outlook for each of the 10 year cycles, we have to look at the relationship between the original hexagram and the resultant hexagram (after the bottom line shifts to the top line). Let us take a look at the following example using the current governing 60 year period, **Ding** (鼎).



Hex 50  
**Ding** (鼎)  
(1984 – 2043)

### Example of 60 year Cycle (2 Shi) with a Moving Line

YEARS GOVERNED	HEXAGRAM	PERIOD
1984 – 2043	 <b>Ding</b> (鼎)	This current period of <b>Shi</b> is hexagram 50, <b>Ding</b> (鼎). This governs 60 years.
1984 – 1993		The initial 10 year period is hexagram 14, <b>Da You</b> (大有), formed by moving the 1st line of <b>Ding</b> (鼎).
1994 – 2003		This 10 year period is hexagram 56, <b>Lü</b> (旅), formed by moving the 2nd line of <b>Ding</b> (鼎).
2004 – 2013		This 10 year period is hexagram 64, <b>Wei Ji</b> (未濟), formed by moving the 3rd line of <b>Ding</b> (鼎).
2014 – 2023		The following 10 year period is hexagram 18, <b>Gu</b> (蠱), formed by moving the 4th line of <b>Ding</b> (鼎).
2024 – 2033		The next 10 year period is hexagram 44, <b>Gou</b> (姤), formed by moving the 5th line of <b>Ding</b> (鼎).
2034 – 2043		The last 10 year period is hexagram 32, <b>Heng</b> (恆), formed by moving the 6th line of <b>Ding</b> (鼎).

From the two previous examples, we can see that **Yun** and **Shi** can be broken down to a micro view by changing lines from 1 to 6. This determines the hexagram governing each 60 year period for 60 years and 10 years.

If we were to break down each of the individual years even further into a chronological order of the Prenatal 64 Hexagrams Round Diagram, we will get the following chart. However, we should omit and skip the four hexagrams **Qian** (乾), **Kun** (坤), **Kan** (坎) and **Li** (離), as per Shao Yong's theory, when following the chronological order for the 60 year cycle for the hexagrams. Do not consider these four hexagrams as part of the order of the individual year hexagrams. They are used to formulate Yuan as you have seen in the earlier section. The following 60 years are governed by hexagram 50, **Ding** (鼎).

<b>1984</b> 鼎 Ding	<b>1985</b> 恆 Heng	<b>1986</b> 巽 Xun	<b>1987</b> 井 Jing	<b>1988</b> 蠱 Gu	<b>1989</b> 升 Sheng
<b>1990</b> 訟 Song	<b>1991</b> 困 Kun	<b>1992</b> 未濟 Wei Ji	<b>1993</b> 解 Jie	<b>1994</b> 渙 Huan	<b>1995</b> 蒙 Meng
<b>1996</b> 師 Shi	<b>1997</b> 遁 Dun	<b>1998</b> 咸 Xian	<b>1999</b> 旅 Lü	<b>2000</b> 小過 Xiao Guo	<b>2001</b> 漸 Jian
<b>2002</b> 蹇 Jian	<b>2003</b> 艮 Gen	<b>2004</b> 謙 Qian	<b>2005</b> 否 Pi	<b>2006</b> 萃 Cui	<b>2007</b> 晉 Jin
<b>2008</b> 豫 Yu	<b>2009</b> 觀 Guan	<b>2010</b> 比 Bi	<b>2011</b> 剝 Bo	<b>2012</b> 復 Fu	<b>2013</b> 頤 Yi
<b>2014</b> 屯 Tun	<b>2015</b> 益 Yi	<b>2016</b> 震 Zhen	<b>2017</b> 噬嗑 Shi Ke	<b>2018</b> 隨 Sui	<b>2019</b> 無妄 Wu Wang
<b>2020</b> 明夷 Ming Yi	<b>2021</b> 賁 Bi	<b>2022</b> 既濟 Ji Ji	<b>2023</b> 家人 Jia Ren	<b>2024</b> 豐 Feng	<b>2025</b> 革 Ge
<b>2026</b> 同人 Tong Ren	<b>2027</b> 臨 Lin	<b>2028</b> 損 Sun	<b>2029</b> 節 Jie	<b>2030</b> 中孚 Zhong Fu	<b>2031</b> 歸妹 Gui Mei
<b>2032</b> 睽 Kui	<b>2033</b> 兌 Dui	<b>2034</b> 履 Lu	<b>2035</b> 泰 Feng	<b>2036</b> 大畜 Da Chu	<b>2037</b> 需 Xu
<b>2038</b> 小畜 Xiao Chu	<b>2039</b> 大壯 Da Zhuang	<b>2040</b> 大有 Da You	<b>2041</b> 夬 Guai	<b>2042</b> 姤 Gou	<b>2043</b> 大過 Da Guo

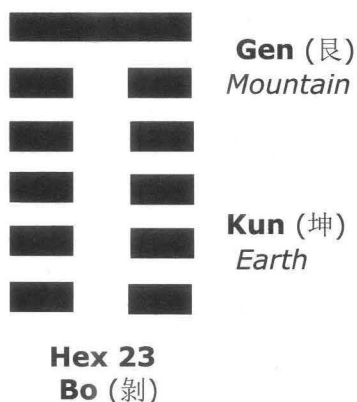
This chart represents the appropriate chronological hexagram used for yearly forecasting. Since there are only 60 pairs of pillars we only use 60 out of the 64 hexagrams to represent a year. The four hexagrams that were omitted are **Qian** (乾), **Kun** (坤), **Kan** (坎) and **Li** (離).

## Forecasting

To accurately forecast using the Huang Ji Jing Shi, we have to use the theory of the five elements (Earth, Metal, Water, Wood and Fire), 60 years cycle principle and the eight trigrams. Understanding the elemental influence of each year, period of 10 years, 30 years etc., will allow the user to accurately forecast events.

To carry out a basic yearly forecast, we have to obtain the ruling year hexagram from the Prenatal 64 Hexagrams Round Diagram or the Huang Ji Jing Shi.

## Application: YEAR 2011



'**Bo**' (剝), when briefly translated from Chinese, means to erode or split apart. In the year 2011, I made a prediction based on this hexagram.

The ruling hexagram **Bo** (剝) consists of two trigrams, which comprises of Mountain over Earth. Both are Earth elements. The image of this hexagram consists of one Yang line above five Yin lines. The five broken Yin lines suggest that Earth is splitting apart. The appearance of Earth is weak. When Earth is weak, it is very likely to split or erode, as the name **Bo** (剝) suggests.

With these images, I predicted that there would be major earthquakes and soil erosion in the Northeast region, since **Gen** (艮) kua is situated at the Northeast. This prediction came true. In the year 2011, two powerful North Asian countries China and Japan were affected by earthquakes and the worst tsunami in history respectively. This was followed by severe floods in Thailand, Vietnam and Cambodia. A weak Earth cannot retain strong Water.

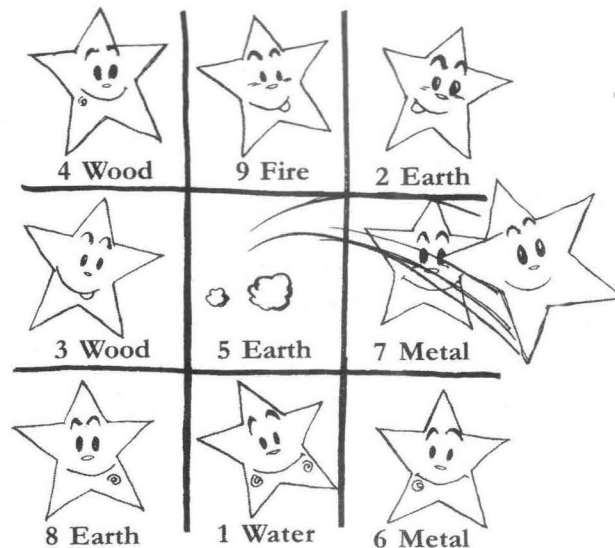
## Chapter 18

### I CHING AND THE FLYING STARS

The **Flying Star** School of Feng Shui is based on the concept that Feng Shui influences change over time. The stars on the Luo Shu square move according to the Age, Year, Month and Day. Each numerical value has a variety of meanings, and reveals to us how the forces of nature change with time in a fixed pattern. In essence, it incorporates the time element with the movement of the stars.

A practitioner of the Flying Star technique will be able to observe annual changes by analysing the influence of intangible forces. This method offers a specific way of drawing up the birth chart of every house and is used to analyse invisible energy within the house. A **Birth Chart** is made up of a collection of numbers set within a grid. The numbers and their combinations within the grid can forecast specific events. The birth chart can be used to calculate the luck and happenings of every sector of a house, in any given month and year within the next 20 years. With this, you can analyse the potential for wealth, prosperity and harmonious relations of the house, and detect negative energies and influences that cannot be seen. The Flying Star theory and time dimension is a dynamic and complete computation for auditing the Feng Shui of a house.

Feng Shui, like the I Ching, involves the unique adaptation of time dimension, and moves in a fixed cycle pattern over time. Principles of Feng Shui divides time into three periods and nine ages. Each period is made up of three ages, and each age is assigned a number from 1 to 9. Each age consists of 20 years, which means that a total of 180 years is required to complete one full cycle.





## The Three Periods and Nine Ages

A Cycle	Upper Period		<b>Age of 1</b> (1864 – 1883)
			<b>Age of 2</b> (1884 – 1903)
			<b>Age of 3</b> (1904 – 1923)
	Middle Period		<b>Age of 4</b> (1924 – 1943)
			<b>Age of 5</b> (1944 – 1963)
			<b>Age of 6</b> (1964 – 1983)
	Lower Period		<b>Age of 7</b> (1984 – 2003)
			<b>Age of 8</b> (2004 – 2023)
			<b>Age of 9</b> (2024 – 2043)

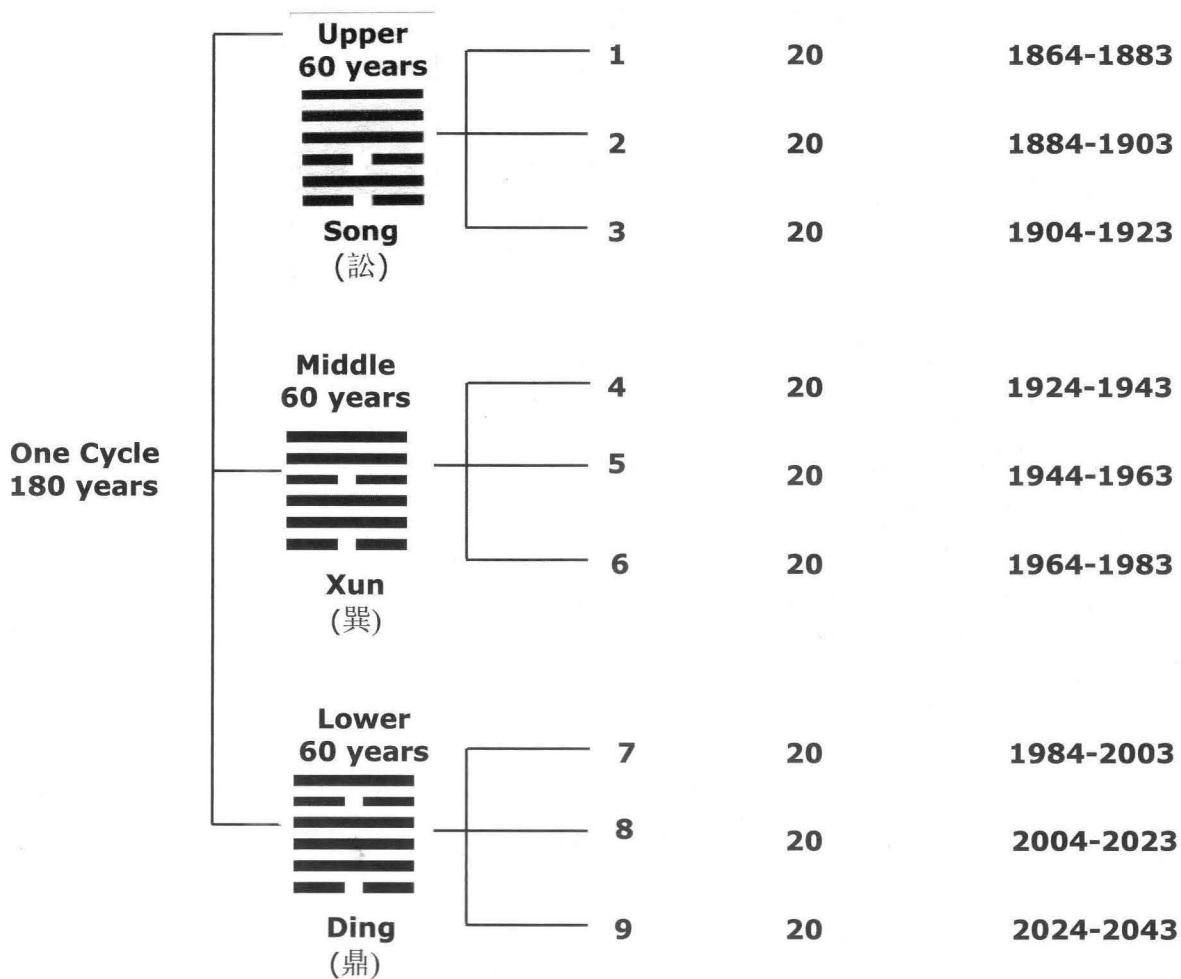
Presently, we are in the **Age of 8** which begins in the year **2004** and this will last until the year **2023**. Subsequently, the age of 9 will reign from the year 2024 for the next 20 years and so on.

The I Ching hexagrams can also be cross-analysed with the three periods and nine ages. We noticed that hexagram 6 **Song** (訟) governs the ages of 1, 2 and 3, a total of 60 years. Hexagram 57 **Xun** (巽) governs the ages 4, 5 and 6 while hexagram 50 **Ding** (鼎) governs the ages 7, 8 and 9.

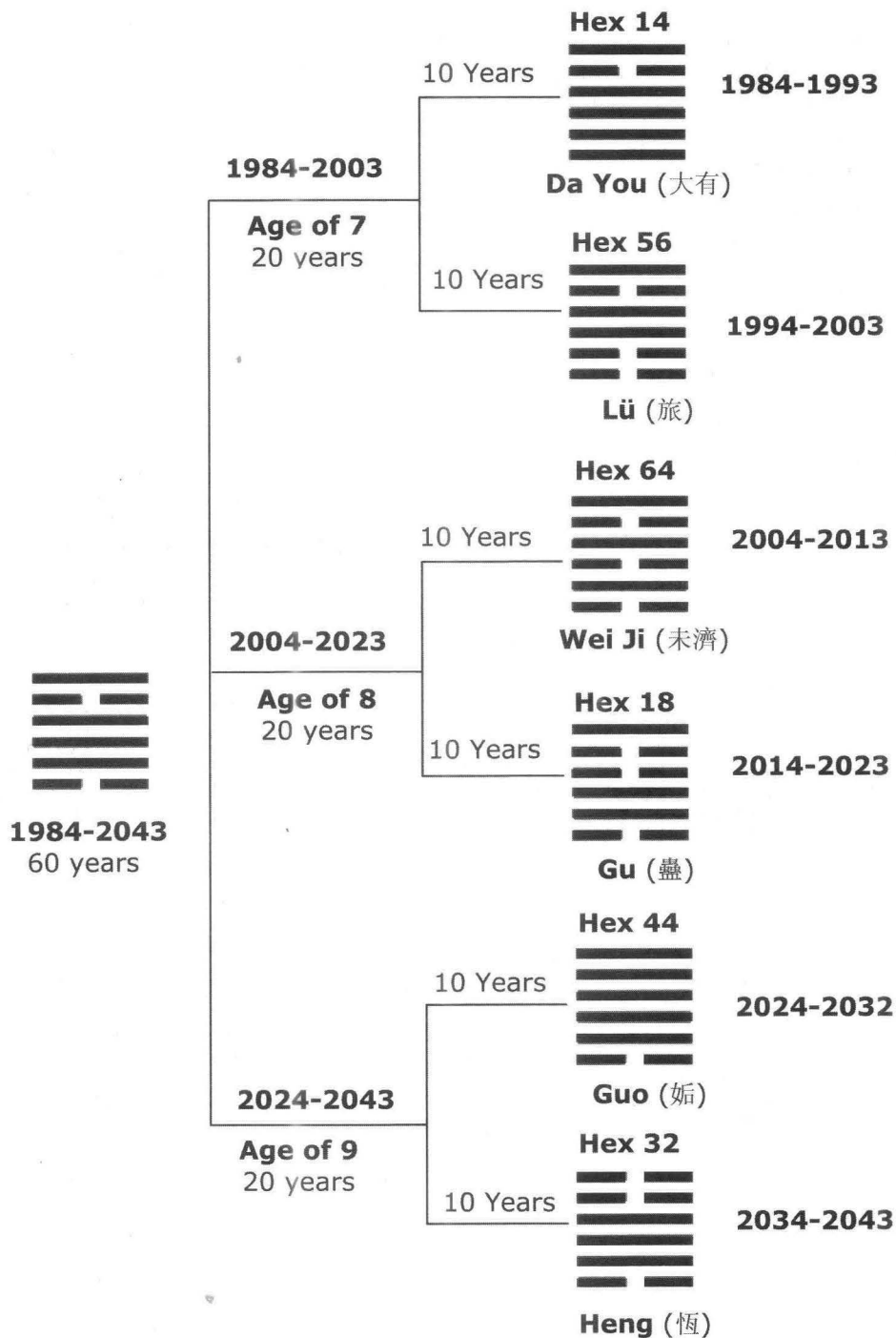




PERIODS	AGE	YEARS	DATE
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## The Ruling Hexagrams for Ages 7,8 and 9



Age of 8 is govern by two hexagrams: **Wei Ji** (未濟) from **2004-2013** and **Gu** (蠱) from **2014-2023**.

We are currently on the 3rd hexagram of **Ding** (鼎), which governs ages 7, 8 and 9 from the year 1984 to 2043 (60 years). We can break this time period down further for in-depth analysis. We can assume that each changing line of the hexagram representing a specific period lasts a length of 10 years. The 1st and 2nd line of hexagram **Ding** (鼎) governs age of 7 from year 1984 to 2003 (20 years). The 3rd and 4th line of hexagram **Ding** (鼎) governs age of 8 from year 2004 to 2023 (20 years). Lastly, the 5th and 6th line of hexagram **Ding** (鼎) governs age of 9 from year 2024 to 2043 (20 years). We are presently in age of 8 the lower period and it is equivalent to the 3rd and 4th line of hexagram **Ding** (鼎).

As you can see in the previous diagram, in the year 2011 (age of 8), we would still be in the 10 year hexagram of **Wei Ji** (未濟) (hexagram 64) which lasts from year 2004 to 2013. **Wei Ji** (未濟) is the 64th and final hexagram of the heavenly order of the I Ching time dimension.

#### AGE OF 8

2004-2013 Wei Ji (未濟)

<b>2004</b>  <b>Qian</b> (謙)	<b>2005</b>  <b>Pi</b> (否)	<b>2006</b>  <b>Cui</b> (萃)	<b>2007</b>  <b>Ji</b> (晉)	<b>2008</b>  <b>Yu</b> (豫)
<b>2009</b>  <b>Guan</b> (觀)	<b>2010</b>  <b>Bi</b> (比)	<b>2011</b>  <b>Bo</b> (剝)	<b>2012</b>  <b>Fu</b> (復)	<b>2013</b>  <b>Yi</b> (頤)

The following diagram will show you the hexagram governing the next 10 years starting from the year 2014.

**2014-2023 Gu (蠱)**

















<b>2014</b>  <b>Tun</b> (屯)	<b>2015</b>  <b>Yi</b> (益)	<b>2016</b>  <b>Zhen</b> (震)	<b>2017</b>  <b>Shi Ke</b> (噬嗑)	<b>2018</b>  <b>Sui</b> (隨)
<b>2019</b>  <b>Wu Wang</b> (無妄)	<b>2020</b>  <b>Ming Yi</b> (明夷)	<b>2021</b>  <b>Bi</b> (贲)	<b>2022</b>  <b>Ji Ji</b> (既濟)	<b>2023</b>  <b>Jia Ren</b> (家人)

There are rumors that planet Earth will cease to exist by 21 December 2012, based on the end of the Mesoamerican long count calendar. The Chinese has set the commencement of a New Year on the Winter Solstice, which usually commences on either the 21st or 22nd of December. In my opinion, we have not completed the full cycle of one Yuan yet, as we are presently on the 7th Hui of the current Yuan, and a complete Yuan cycle takes 129, 600 years. This means that the world won't be ending anytime soon!

## Chapter 19

### SUMMARY OF THE 64 HEXAGRAMS

**Chart 11: Erecting the 64 Hexagrams**

Upper Trigram  Lower Trigram	Qian	Zhen	Kan	Gen	Kun	Xun	Li	Dui
								
<b>Qian</b> 	1	34	5	26	11	9	14	43
<b>Zhen</b> 	25	51	3	27	24	42	21	17
<b>Kan</b> 	6	40	29	4	7	59	64	47
<b>Gen</b> 	33	62	39	52	15	53	56	31
<b>Kun</b> 	12	16	8	23	2	20	35	45
<b>Xun</b> 	44	32	48	18	46	57	50	28
<b>Li</b> 	13	55	63	22	36	37	30	49
<b>Dui</b> 	10	54	60	41	19	61	38	58

## SUMMARY OF THE 64 HEXAGRAMS

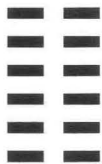


乾為天  
**Qian**

### 1. The Creative

*Heaven/Heaven*

The Creative Qian is the image of Heaven and symbol of pure Yang energy, representing strength and firmness. It is creative and active, perpetually moving, and never stopping. This image represents a powerful dragon, one to be respected. It symbolises a strong leader with great substance and authority.



坤為地  
**Kun**

### 2. The Receptive

*Earth/Earth*

The Receptive Kun signifies Earth, the purest of Yin energy – a fertile land able to grow a myriad of things. It contains the meaning of mother. Earth embodies the attributes of kindness and gentleness that is characteristic of femininity and motherhood. Kun also refers to passive rather than active, and dark as opposed to light. This hexagram favours those in supporting roles. It portrays the role of a follower rather than a leader.



水雷屯  
**Tun**

### 3. Initial Difficulties

*Water/Thunder*

This hexagram symbolises the difficulty starting out, like young buds too weak to withstand severe wind and rain. One must seek help, learn from experience, and not be discouraged. To succeed in overcoming difficulties, one has to stay calm to conserve energy, and patiently wait for proper timing to act. With patience, your troubles will slowly dissipate and a change for the better will come your way. This hexagram implies that with perseverance, progress and success can be achieved.

## SUMMARY OF THE 64 HEXAGRAMS



山水蒙  
**Meng**

### 4. Youthful Folly *Mountain/Water*

This hexagram denotes an immature youth with undeveloped wisdom or intellect. Meng suggests it is time for you to seek a teacher, but your attitude must reflect genuine humility and a serious intention to learn. The teacher does not look for the student, for it is the student who looks for the knowledge. One must learn and seek proper guidance from the teacher. But if the student does not listen, the teacher will no longer instruct.



水天需  
**Xu**

### 5. Waiting *Water/Heaven*

Xu represents the period of waiting before opportunity strikes. Be patient and wait for the proper timing to proceed. Do not be impulsive or overly extreme in your actions. Success will come only if you continue to strive with perseverance.



天水訟  
**Song**

### 6. Litigation *Heaven/Water*

Song concerns litigation, disputes and legal issues. This hexagram suggests disagreements that arise from opposing views between friends or business partners. It is wise to seek arbitration from an impartial and experienced mediator to settle the differences. Refrain from taking legal action if you can and try to maintain status quo. You will not succeed in a prolonged struggle.

## SUMMARY OF THE 64 HEXAGRAMS



地水師  
**Shi**

### 7. The Army *Earth/Water*

Shi signifies the mobilising of troops and the art of leadership. This hexagram refers to a gathering of people who are inspired by leadership qualities. It indicates the willingness of people to follow a trusted leader. A good leader is one that is able to establish strict discipline and adopt a sound strategy to win the respect and support of his subordinates. His duty is to maintain order, and to make sure that there is no chance for chaos and revolt.



水地比  
**Bi**

### 8. Seeking Unity *Water/Earth*

Bi depicts bonding, and the possibility of a merger. It is a situation where harmony and cooperation prevail. It represents the idea of union between different types of people. The person who wants to be followed by others should examine his or her own ability to lead. Success will only be achieved with individuals coming together willingly to follow a leader. People with the same interests and aspirations can form groups to advance themselves. One must cultivate a harmonious relationship with others to seek complete union.






風天小畜  
**Xiao Chu**

### 9. Small Accumulation *Wind/Heaven*

This hexagram represents the image of the dark moving clouds covering the sky, just before a heavy downpour. At this point, progress seems to have come to a standstill. Be patient, for after the clouds scatter there will be sunshine, and your luck will change for the better. This hexagram indicates a certain amount of obstacles, although eventually there will be success. This is not a remarkable hexagram, but it does suggest that steady progress will lead to success.



## SUMMARY OF THE 64 HEXAGRAMS

 <p>天澤履 Lu</p>	<p><b>10. Treading Carefully</b> <i>Heaven/Lake</i></p> <p>Lu refers to one who is walking behind the tiger's tail but not in any danger. Qian represents the strong and robust father walking ahead, with Dui, the gentle and inexperienced youngest daughter following behind. Trigram Dui, with its virtue of gentleness, receives the strength and robustness of Qian. The oracle advises that the young should give in and respect the elder who is more experienced. For this reason, though there is danger in treading behind the tiger's tail, for it will not bite and the journey will be safe.</p>
 <p>地天泰 Tai</p>	<p><b>11. Peace</b> <i>Earth/Heaven</i></p> <p>Tai represents the peace between opposing factors which leads to good fortune. Heaven and Earth uniting brings harmony, and allows all things to bloom and prosper. This hexagram is very auspicious, and indicates that everything goes well as expected, for the future looks good. Business will flourish as success is easy to come by. Every small effort will bring big rewards.</p>
 <p>天地否 Pi</p>	<p><b>12. Stagnation</b> <i>Heaven/Earth</i></p> <p>Pi symbolises obstruction or hindrance that causes decline to set in, with things coming to a standstill. Evil men block the path of progress, while inferior people are on the rise. There is disharmony, confusion and disorder. This hexagram signifies a dangerous time for you. It tells us not to succumb to greed and temptation, but instead work hard and keep a low profile.</p>

## SUMMARY OF THE 64 HEXAGRAMS



天火同人  
**Tong Ren**

### 13. Fellowship *Heaven/Fire*

This hexagram signifies the virtue of an unselfish union or fellowship. It represents a group of people working together effectively. Success will come with the help and cooperation with others. The fellowship of people will give you the combined strength and creative forces required to achieve all the wonderful things in the world. Avoid being selfish and biased towards others.



火天大有  
**Da You**

### 14. Plentiful *Fire/Heaven*

This hexagram brings achievement, wealth, and prosperity. It is a time of big harvest and supreme success. The condition is ripe for you to pursue big things as you have proper resources and full support from the people. Be magnanimous and kind and you will reap bigger harvest. Be humble to others to draw Heaven's blessings.

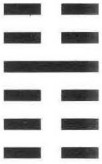




地山謙  
**Qian**

### 15. Modesty *Earth/Mountain*

Qian symbolises the virtue of humility and modesty. This hexagram describes the way to success through modesty. It also means to give one's surplus to those who do not have enough. In divination, it means that prosperity and good fortune will come if you stay humble and sincere. You will not succeed if you violate the path of humility and modesty.

## SUMMARY OF THE 64 HEXAGRAMS

 <p>雷地豫 Yu</p>	<p><b>16. Enthusiasm</b> <i>Thunder/Earth</i></p> <p>This hexagram is the essence of enthusiasm, joy and contentment. It suggests a time for new ventures, change of jobs or travelling. But one must make careful preparation in advance and proceed with caution. This way, good fortune will be maintained, and calamity will be avoided.</p>
 <p>澤雷隨 Sui</p>	<p><b>17. Following</b> <i>Lake/Thunder</i></p> <p>Sui means to obey, to follow or accompany. To follow, one has to be open and receptive. In human terms, it relates to the way a wise leader incites people to follow him or her. This hexagram also refers to a strong man wooing a pretty young lady. In divination, Sui symbolises the strong submitting to the weak. It means adjusting your approach to suit the situation and respecting others viewpoint, instead of insisting on your own opinion.</p>
 <p>山風蠱 Gu</p>	<p><b>18. Decaying</b> <i>Mountain/Wind</i></p> <p>Gu depicts the rot and decay of a habitat of worms. This is a hexagram that signifies severe problems. It reflects a situation that has reached rock bottom, or a time of chaos, ruin, bankruptcy and corruption. It may also refer to an older woman getting involved with a younger man, which will result in relationship woes. This hexagram signifies casting out the old so that a new beginning can take place. This means that the removal of decay can lead to success in reversing your fortunes.</p>

## SUMMARY OF THE 64 HEXAGRAMS



地澤臨  
Lin

### 19. Approaching *Earth/Lake*

Lin means to expand, increase and advance. It also has the meaning of mutual aid or mutual entrusting of expectations. This hexagram contains the image of the mother and daughter, where the daughter benefits from the nurturing care and guidance of her mother. One must handle affairs in a yielding or cooperative manner, without using force. Appropriate behaviour will bring great progress and success.



風地觀  
Guan

### 20. Observation *Wind/Earth*

Guan signifies observation, self examination or inspection. It means to see things from a macro perspective, like a bird flying high above the land that is capable of seeing a vision that is broad and all encompassing. It advises against seeing things from a limited viewpoint, which makes conclusions narrow and subjective. This is a time to reflect and observe the situation carefully before taking further action.

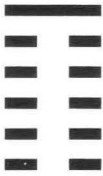
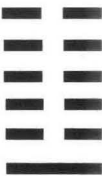


火雷噬嗑  
Shi Ke

### 21. Biting Through *Fire/Thunder*

Shi Ke signifies a pair of the lips coming together again after biting or chewing. This hexagram describes obstacles, quarrels and conflicting attitudes. There is a possibility that you will get into legal lawsuit, be slandered or harmed by someone. In divination, it means that obstacles stand in the way, but you can reach your objective if you are able to remove or overcome the obstruction. The oracle advises you to compromise with the conflicting parties for solutions to resolve the issues.

## SUMMARY OF THE 64 HEXAGRAMS

 <p>山火賁 <b>Bi</b></p>	<p><b>22. Grace</b> <i>Mountain/Fire</i></p> <p>Bi signifies grace, vanity, and a beautiful appearance. It refers to the rising sun, which is illuminating and beautiful at dawn, and slowly fades away in the evening. It is the waning of a beautiful period. We must remain careful not to perceive surface appearances only, but be able to see beyond superficialities. Be cautious and avoid being tricked by others.</p>
 <p>山地剝 <b>Bo</b></p>	<p><b>23. Splitting Apart</b> <i>Mountain/Earth</i></p> <p>Bo represents the process of falling apart or being overthrown. In divination, this hexagram indicates the misfortunes in activity. It refers to a temporary defeat of plans. There is no advantage in taking any action. The only thing to do at this moment is to maintain the status quo and wait for your luck to change. If you are confronted by someone, the best response is to submit and not put up a fight. It is not cowardice that makes you surrender but wisdom that encourages you to survive.</p>
 <p>地雷復 <b>Fu</b></p>	<p><b>24. Turning Point</b> <i>Earth/Thunder</i></p> <p>Fu signifies returning or restarting. This hexagram indicates that turmoil is gone and luck is approaching. Therefore it is a sign of growth and revival. The image shows a turning point or transformation. Luck will start to improve and things will be progressing for the better. It can be related to a person's energy becoming stronger through recuperation.</p>

## SUMMARY OF THE 64 HEXAGRAMS



天雷無妄  
**Wu Wang**

### 25. Innocent Action

*Heaven/Thunder*

Wu Wang signifies innocence and simplicity. Carelessness will cause harm. On a practical level, this hexagram advocates adapting to circumstances and advises against opposing the natural laws of right and wrong. Children should obey their parents and subjects should listen to their ruler. Proper action and behaviour will lead to success. Cheating or unorthodox manoeuvres will lead to failure.

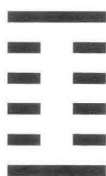


山天大畜  
**Da Chu**

### 26. Big Accumulation

*Mountain/Heaven*

Da Chu signifies a successful and bright future. This hexagram implies great savings, accumulations or abundance. It also means that your wealth, power, and knowledge are in the process of ascending to greater heights. If you are in business and are about to launch a big project, move ahead without hesitation.






山雷頤  
**Yi**

### 27. Nourishment




*Mountain/Thunder*

The image of this hexagram is of an open jaw chewing food, providing nourishment to the body. This nourishment comes in the form of food, and your body will absorb knowledge and learning, and cultivate the development of thoughts better. Good food will nourish, but spoilt food will do harm to the body. Sickness may come from a lack of proper concern for your health. The mouth gives voice to our thoughts, but it is necessary to be discreet in our speech as it can often be the cause of big problems. One should be careful with words.

## SUMMARY OF THE 64 HEXAGRAMS




 <p>澤風大過 <b>Da Guo</b></p>	<p><b>28. Excess</b> <i>Lake/Wind</i></p> <p>Da Guo signifies excessive strength. In divination, it implies that your ambitions surpass your capability. You have over expanded your business or are living beyond your means, making you vulnerable to setbacks. To overcome this situation, be brave and resolute to face change.</p>
 <p>坎為水 <b>Kan</b></p>	<p><b>29. Danger</b> <i>Water/Water</i></p> <p>Kan represents the danger and how to get out of it. Water is a very powerful force which causes flooding or drowning. It is a sign of bad luck with crises and unexpected pitfalls. You are in a dreadful situation where you cannot advance or retreat. You need a calm and clear mind to effectively overcome the difficulty. Water generally brings wealth, but an excessive amount can cause disaster.</p>
 <p>離為火 <b>Li</b></p>	<p><b>30. Flaming Beauty</b> <i>Fire/Fire</i></p> <p>Li signifies intelligence, brightness, and beauty. The hexagram of double fire signifies bright sunlight, which indicates a moment of happiness. Fire needs fuel for nurturing, or it will die off. Fire generally means success and recognition, but when there is too much, it can be dangerous. In divination, it implies that things will proceed smoothly for the honest and upright people, but for those whose hearts are deceitful, failure will follow.</p>

## SUMMARY OF THE 64 HEXAGRAMS

 <p>澤山咸 <b>Xian</b></p>	<p><b>31. Attraction</b> <i>Lake/Mountain</i></p> <p>Xian signifies feeling and responding – emotions that have to do with the heart. The image of coming together is very strong. It suggests bonding, marriage between a couple or a merger between two companies. Mutual attraction typically arises from two individuals recognizing similarities and complementary qualities in each other.</p>
 <p>雷風恆 <b>Heng</b></p>	<p><b>32. Endurance</b> <i>Thunder/Wind</i></p> <p>Heng symbolises perseverance and constancy. Endurance is the winning element of this hexagram. By standing firm yet flexible, trees bend in the Wind but do not break. This hexagram signifies a blissful and enduring marriage, a harmonious work place with people that respect each other. One must work together with others towards a united goal, in order to achieve progress and success.</p>
 <p>天山遯 <b>Dun</b></p>	<p><b>33. Retreat</b> <i>Heaven/Mountain</i></p> <p>Dun advocates a retreat or withdrawal. It suggests retreating if things are not in our favour, rather than advancing. On a practical level, it suggests compromise and avoiding direct confrontation. For those in business, it is advisable to cut losses and not to proceed further. Also it is not a good time to start a new venture, diversify or expand. Use retreat as a tactical move and conserve your energy for new embarkation.</p>



## SUMMARY OF THE 64 HEXAGRAMS

 <p>雷天大壯 <b>Da Zhuang</b></p>	<p><b>34. Power of the Great</b> <i>Thunder/Heaven</i></p> <p>Da Zhuang refers to strength and power. Righteousness must be used to control strength and great power must be exercised both impartially and unselfishly. The challenge is to develop the right type of strength and know how to apply it effectively. Excessive force and over confidence may be offensive to others. Be flexible, humble and modest while dealing with others.</p>
 <p>火地晉 <b>Jin</b></p>	<p><b>35. Progress</b> <i>Fire/Earth</i></p> <p>Jin signifies advancement, and progression. The upper trigram Li represents a rising sun, the start of a new day and the beginning of action, with very bright prospects for the future. It is a time when all things progress and flourish. You will achieve a high level of success in your business and career. For good fortune to continue, one must be uncorrupted and possess virtuous behaviour, for even the greatest fortune can dissipate immediately with negative motivations.</p>
 <p>地火明夷 <b>Ming Yi</b></p>	<p><b>36. Darkness</b> <i>Earth/Fire</i></p> <p>Ming Yi depicts the extinguishing of light or brilliance. The sun has descended below the Earth, causing darkness, which implies that there is danger and evil everywhere. In divination, it means the future is unclear. It would be wise to hold back and restore your energy. Be patient, and you will emerge into daylight again.</p>

## SUMMARY OF THE 64 HEXAGRAMS



風火家人  
**Jia Ren**

### 37. Harmonious Family

*Wind/Fire*

Jia Ren emphasises that integrity and communication are vital to a well-ordered family, a harmonious society, and a peaceful world. This hexagram exhibits the importance of a husband and wife performing their duties according to a set pattern and rule. Whether a family is able to sustain a good relationship depends on the patriarch's ability to abide by rules and principles to keep the family in order. In the same manner, a person involved in an enterprise needs to know how he or she can best contribute.



火澤睽  
**Kui**

### 38. Opposition

*Fire/Lake*

Kui symbolises the opposing energies of Fire and Water. Fire burns upwards and water from the Lake flows downwards. This hexagram suggests conflict, contradiction, opposition and hostility. It refers to two daughters are living under one roof, who are different in their character and views, resulting in disagreement and unhappiness. If you are the cause of the conflict, is necessary to reflect and examine your attitude. Misunderstandings and conflicts can only be reconciled through rational thought and wisdom.






水山蹇  
**Jian**

### 39. Obstruction

*Water/Mountain*

Jian is one of the dangerous hexagrams. It contains the image of a destructive waterfall. The upper trigram Kan symbolises Water while the lower trigram Gen symbolises Mountain. Respectively, they indicate danger, obstruction and uncertainty. This hexagram also implies that there are many obstacles blocking your path right now with no way out. In divination, it means being in a dilemma where you are unable to move forward or retreat. The I Ching advises you to form alliances with friends and to look for someone who can assist you. This period of hardship can be passed through with extreme caution.

## SUMMARY OF THE 64 HEXAGRAMS

 <p style="text-align: center;">雷水解 <b>Jie</b></p>	<p><b>40. Releasing</b> <i>Thunder/Water</i></p> <p>Jie signifies the removal of obstacles, difficulties and burdens. In divination, it is a moment of freedom from all obstructions. However, any unresolved issues need to be addressed before progress can be achieved. It is the time to settle any existing conflicts and disputes. Action must be taken promptly and in a timely manner as all things are waiting for rehabilitation. The period of hardship is finally over now.</p>
 <p style="text-align: center;">山澤損 <b>Sun</b></p>	<p><b>41. Decrease</b> <i>Mountain /Lake</i></p> <p>Sun signifies a decrease, which suggests financial loss or a setback in business. Things may not be progressing well, and it is important to watch your expenses and make use of your resources. This oracle can help you plan ahead by giving you advance warning of bad or rough times ahead. A temporary setback will make you into a stronger and better person. Self restraint is needed to avoid further depletion of finances. Gradually this adverse tide will turned back and success will slowly come your way.</p>
 <p style="text-align: center;">風雷益 <b>Yi</b></p>	<p><b>42. Increase</b> <i>Wind/Thunder</i></p> <p>Yi represents addition or increase. This hexagram depicts the growing of things, implying that the public benefits come before one's personal interests. One has to know the wisdom of giving and benefiting others. Act with generosity, for exploiting others for personal gain diminishes the spirit in ways that cannot be offset by wealth. Your luck will improve if your success prompts a sense of generosity towards others.</p>

## SUMMARY OF THE 64 HEXAGRAMS



澤天夬  
**Guai**

### 43. Breaking Through

*Lake/Heaven*

Guai represents the way of dealing with those who do wrong. This hexagram describes a situation when suppressed anger and frustration are able to finally burst out. Since confrontation is unavoidable, we have to decide on how to deal with the situation before it reaches a dangerous point. When dealing with others, one should refrain from using unethical behaviour, excessive force and uncontrollable anger. Over-imposition will only bring harm.



天風姤  
**Gou**

### 44. Meeting Together

*Heaven/Wind*

Gou refers to an unexpected encounter or casual meeting. The image contains a girl who offers herself to men. The I Ching warns men not to take action just because of lust. This hexagram depicts a situation where a single lady is surrounded by many suitors, or a woman seems gentle and harmless, yet possessing great power. Those who desire and fall for her charms will encounter heartbreak. Maintain your integrity, and do not allow yourself to be seduced.






澤地萃  
**Cui**

### 45. Congregation

*Lake/Earth*

Cui means to gather, assemble or come together. People gather and rejoice with delight. They communicate and respond sincerely to each other with their hearts. This is a time to form strong bonds by sharing a common vision with a common goal. Great strength is achieved when people are united towards a single purpose. Those who have ulterior motives will not last long in a group.

## SUMMARY OF THE 64 HEXAGRAMS

 <p>地風升 <b>Sheng</b></p>	<p><b>46. Pushing Upward</b> <i>Earth/Wind</i></p> <p>Sheng signifies ascending, advance or moving upwards. This hexagram resembles the seeds of a tree pushing upwards, ready to break out from the earth, and eventually growing into a tall tree. It indicates gradual growth leading to fulfilment. When everything has been achieved, progressing further will be fruitless. When attempting to ascend further, it is important not to be overconfident.</p>
 <p>澤水困 <b>Kun</b></p>	<p><b>47. Exhaustion</b> <i>Lake/Water</i></p> <p>Kun depicts difficulty, distress and suffering. This hexagram symbolises a lake draining dry of water, which is an image of exhaustion. In divination, it implies that one is being trapped in a dangerous situation. There are obstacles everywhere and progress is not possible. Nobody trusts each other out of fear from deceit and betrayal. Proceed with extreme caution or retreat and wait for luck to change for the better.</p>
 <p>水風井 <b>Jing</b></p>	<p><b>48. The Well</b> <i>Water/Wind</i></p> <p>Jing refers to a well for storing Water. The bucket must reach the water and be drawn to the top for drinking. If the well is clean and properly maintained, it will provide pure water that nourishes. If the well is dirty and neglected, the water brings illness and poisoning. To maintain the everlasting supply of water, one has to maintain the well so that there will be a constant supply of clean water. This hexagram represents mutual helpfulness, as symbolised by the unchanging nature of a well, which contributes water to mankind.</p>

## SUMMARY OF THE 64 HEXAGRAMS



澤火革  
**Ge**

### 49. Revolution

*Lake/Fire*

Ge means to reform, change or transform. It is like Water and Fire, which by nature act against each other. It refers to two sisters of totally different characters and ambitions at loggerheads. Conflicts can get out of hand and lead to major upheavals. This hexagram describes a group of people who have different opinions. The conflict can only be resolved in a new situation after drastic change. Be prepared to cast out the old in preparation of a change. Great progress and success will arise from the change, if it is based on good intentions.



火風鼎  
**Ding**

### 50. The Cauldron

*Fire/Wind*

Ding is the symbol of a cauldron, which dispenses spiritual wisdom and knowledge. It exhibits the image of a boiling pot, with Fire that is fuelled by Wood below. In ancient times, the cauldron was used for cooking royal feasts which were offered to Heaven and ancestors. After the ritual, food was distributed and shared among warriors and officers as a token of respect from the emperor. This hexagram represents the nurturing of talents and virtue, which leads to great progress and success. It symbolises the need to follow the correct path so that perfection can be achieved.






震為雷  
**Zhen**

### 51. The Arousing

*Thunder/Thunder*

Zhen evokes the image of Thunder, which creates shock and fear. This hexagram represents natural disaster, loss of wealth, conflicts and even violence. It causes people to shiver in fear and take a careful stand. By allowing us to pause in the middle of life to consider the dangers ahead, Zhen deepens self awareness to prepare ourselves for a new beginning. Only through proper care and precaution can danger be averted.

## SUMMARY OF THE 64 HEXAGRAMS

 <p>艮為山 <b>Gen</b></p>	<p><b>52. Keeping Still</b> <i>Mountain/Mountain</i></p> <p>Both the upper and lower trigrams represents Mountain. The image is one of rest, pause, immobility and stillness. In divination, it implies your path is blocked and obstructed by a Mountain that is hindering your progress. It is a time of consolidation, for clearing out clutter, and not the right time to expand. You need to be focused, cautious, and refrain from taking compulsive action. To do otherwise will lead to misfortune.</p>
 <p>風山漸 <b>Jian</b></p>	<p><b>53. Gradual Progress</b> <i>Wind/Mountain</i></p> <p>Jian signifies gradual advancement or progress. This hexagram is a picture of trees growing on a Mountain. In order to withstand exposure to the elements, the trees must be strong and firmly rooted to the ground. Such stability can only be achieved through slow and steady progress. The oracle advises that a gradual progress can be achieved when each step is properly carried out from the beginning to the end.</p>
 <p>雷澤歸妹 <b>Gui Mei</b></p>	<p><b>54. Marrying Maiden</b> <i>Thunder/Lake</i></p> <p>This hexagram depicts a young concubine brought into a big household where her fate is uncertain. She finds herself in a low position because her rank is well beneath that of the principle's wife. One has to be prepared at all times and accept new fates with a guided and subdued mind. Do your best to adapt to new surroundings and be realistic about your situation. Your success is entirely dependent on how you conduct yourself.</p>

## SUMMARY OF THE 64 HEXAGRAMS



雷火豐  
Feng

### 55. Abundance *Thunder/Fire*

Feng represents supreme achievement, prosperity and maximum abundance. The brightness of the sun gives a transparency and openness to everything. It enables people to see the bigger picture. It marks the arrival of the heavenly blessed opportunity. It is the period of glory, abundance and great achievement. But beware, everything will start to decline after reaching the peak of prosperity. Therefore it is necessary to guard against overconfidence. Success comes fast but it can also vanish quickly.



火山旅  
Lü

### 56. The Wanderer *Fire/Mountain*

Lu signifies travelling. This hexagram depicts a traveller who has left home to live as a stranger in an unfamiliar place. One can try to adapt to the new environment by adopting the language and customs of the locals. To travel well, one must be aware of its hazards. You must be always on guard, and prepare yourself for humiliation. In unfamiliar situations, you must be confident enough to play the humble role of a learner and observer.



巽为風  
Xun

### 57. Gentle Wind *Wind/Wind*

The upper and lower trigram symbolises wind which is gentle, yet penetrating. From the gentleness of wind, one can learn how to give and take. From the force of wind, one can learn how to balance and control oneself. It is an energy that acts in invisible ways, yet achieves visible results. In nature, it is the wind that disperses the gathered clouds, leaving the sky clear and serene. It is suggestive of news travelling far and wide. To able to get things done, you have to follow the orders that are right and just.



## SUMMARY OF THE 64 HEXAGRAMS



兌為澤  
**Dui**

### 58. The Joyous *Lake/Lake*

The double layer of Lake resting upon one another evokes an image of joy, pleasure or satisfaction. Joy comes from within, while pleasure comes from external stimulation, but when carried to extremes can cause harm. Dui also represents the youngest maiden who brings joy and happiness to the household. It is also associated with speech. The emphasis on speech should be an indication of shared goodwill, good humour, and wisdom, instead of gossip or unconstructive criticism.



風水渙  
**Huan**

### 59. Dispersal *Wind/Water*

Huan represents dispersion or dissipation. This hexagram comprises of Wind over Water, which depicts the spring wind dispersing winter frost. This indicates that if a problem exists, it can gently resolve the problems that block the progress. In divination, it means that bad luck and hardship is beginning to vanish, and good luck is coming its way.



水澤節  
**Jie**

### 60. Limitation *Water/Lake*

Jie represents restriction, control or restraint. The image depicts destruction created by a flooded river. When too much rain is received, the lake will overflow. If there is insufficient rain, the lake will dry up. Therefore this is a hexagram that stresses the need to live within your means and act within your limits. Proper control and self-restraint is needed to benefit all parties. Set your limits and live a well balanced life.

## SUMMARY OF THE 64 HEXAGRAMS



風澤中孚  
**Zhong Fu**

### 61. Faith

*Wind/Lake*

This hexagram signifies a true friend that you can trust and depend on. It represents a relationship between a superior and his/her subordinates that is honest, sincere, and mutually respecting. If your heart is free from prejudice, you will succeed in whatever you do. However, if your mind harbours bad intentions, beware the consequences that will be revealed through your own discretions. Without sincerity, friendship will not last.



雷山小過  
**Xiao Guo**

### 62. Minor Errors

*Thunder/Mountain*

Xiao Guo takes the image of a bird, with its wings poised for flight, but has not yet taken off. It is wiser to fly down the mountain to the safety of the nest. This hexagram indicates that weakness, shortcomings or perhaps skill deficiencies can significantly hamper your success. It is best to maintain a low profile and concentrate on small challenges. By doing so, your shortcomings will be viewed as small mistakes that can be easily forgiven.



水火既濟  
**Ji Ji**

### 63. After Climax

*Water/Fire*

Ji Ji represents completion or successful accomplishment. This hexagram comprises of Water over Fire. The two elements are complementary and inseparable to each other. All the Yin and Yang lines are in their proper positions, which suggest success and fame. Life has reached the ideal state, but the I Ching warns us against complacency. It is important to take precaution, for when fortune is at its peak, signs of decline will appear.

## SUMMARY OF THE 64 HEXAGRAMS



火水未濟  
**Wei Ji**

### 64. Before Climax

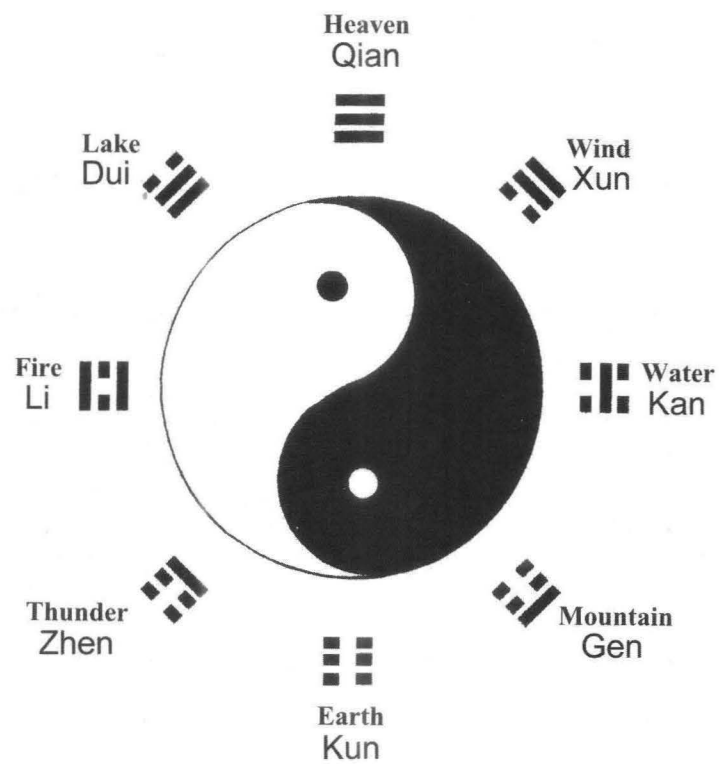
*Fire/Water*

Wei Ji represents a time when order has turned to disorder. The Yin and Yang lines in this hexagram are not in their proper positions, implying that Fire and Water cannot act together or be mutually useful. Being impulsive, careless or negligent in conducting affairs will result in failure. This hexagram indicates that a lack of caution in attempting to deal with disorder will lead to failure. With caution will come progress and success.

















## TERMS USED IN THE CLASSICAL I CHING

元 <b>Yuan</b>	Natural and original; no deviation
亨 <b>Heng</b>	Smooth and enjoyable; full growth
利 <b>Li</b>	Profitable and promising; benefit
貞 <b>Zhen</b>	Upright and firm; perseverance

凶 <b>Xiong</b>	Danger
咎 <b>Jiu</b>	Fault or Blame
悔 <b>Hui</b>	Remorse or Regret
吝 <b>Lin</b>	Humiliation

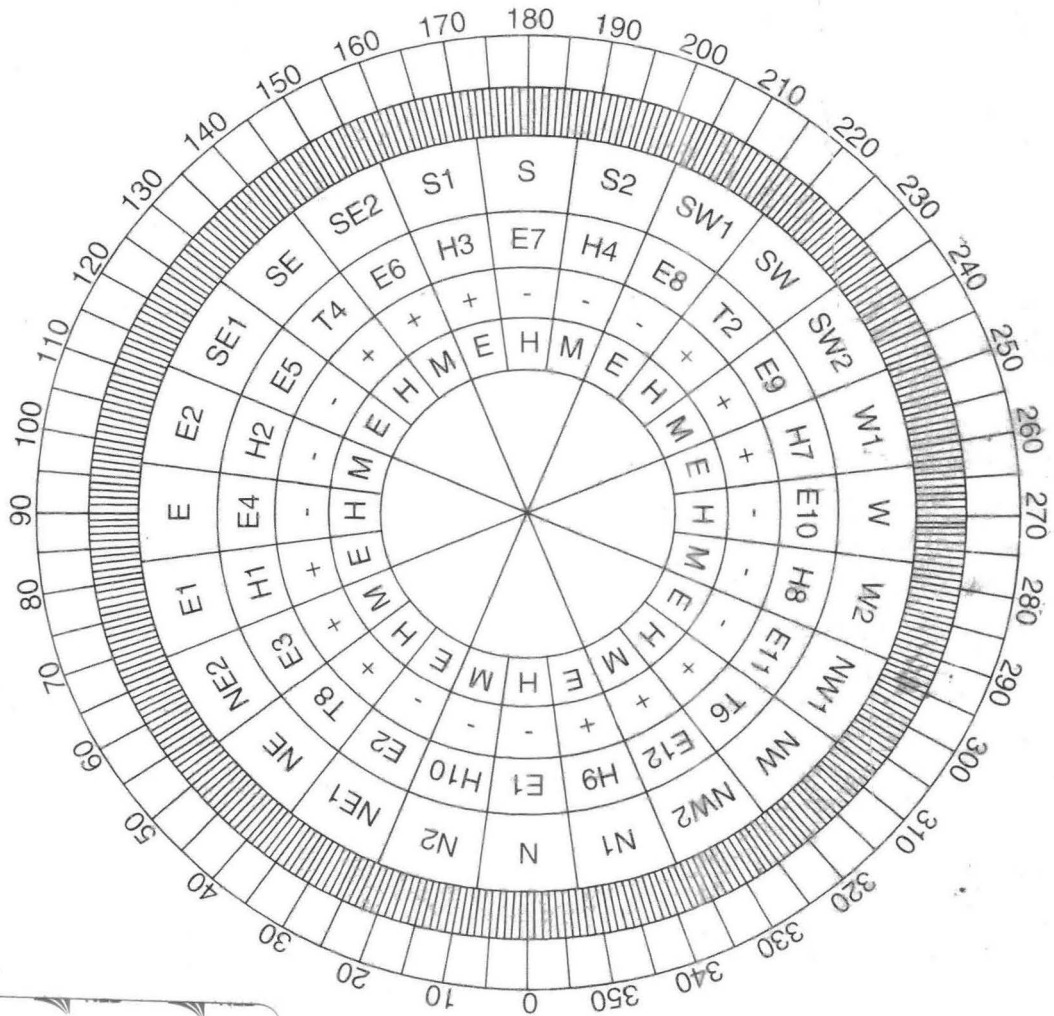


## Appendix: Chart of 64 Hexagrams in Simplified Chinese

坤 Kun  地 Earth	艮 Gen  山 Mountain	坎 Kan  水 Water	巽 Xun  风 Wind	震 Zhen  雷 Thunder	离 Li  火 Fire	兑 Dui  泽 Lake	乾 Qian  天 Heaven	Upper Trigram  Lower Trigram
11 泰 Tai	26 大畜 Da Chu	5 需 Xu	9 小畜 Xiao Chu	34 大壮 Da Zhuang	14 大有 Da You	43 夬 Guai	1 乾 Qian	Qian  乾 Heaven
19 临 Lin	41 损 Sun	60 节 Jie	61 中孚 Zhong Fu	54 归妹 Gui Mei	38 睽 Kui	58 兑 Dui	10 履 Lu	Dui  兑 Lake
36 明夷 Ming Yi	22 贲 Bi	63 既济 Ji Ji	37 家人 Jia Ren	55 丰 Feng	30 离 Li	49 革 Ge	13 同人 Tong Ren	Li  离 Fire
24 复 Fu	27 颐 Yi	3 屯 Tun	42 益 Yi	51 震 Zhen	21 噬嗑 Shi Ke	17 随 Sui	25 无妄 Wu	Zhen  震 Thunder
46 升 Sheng	18 蛊 Gu	48 井 Jing	57 巽 Xun	32 恒 Heng	50 鼎 Ding	28 大过 Da Guo	44 姤 Gou	Xun  巽 Wind
7 师 Shi	4 蒙 Meng	29 坎 Kan	59 涣 Huan	40 解 Jie	64 未济 Wei Ji	47 困 Kun	6 讼 Song	Kan  坎 Water
15 谦 Qian	52 艮 Gen	39 蹇 Jian	53 渐 Jian	62 小过 Xiao Guo	56 旅 Lü	31 咸 Xian	33 遁 Dun	Gen  艮 Mountain
2 坤 Kun	23 剥 Bo	8 比 Bi	20 观 Guan	16 豫 Yu	35 晋 Jin	45 萃 Cui	12 否 Pi	Kun  坤 Earth

\*Please refer to page 60 for the chart in Traditional Chinese.

## 24 Mountains





# I Ching

WISDOM REVEALED



Going back thousands of years, the I Ching, also known as the Book of Changes, has been recognised as one of the most revered Chinese classical texts. Despite the antiquity of the I Ching, its insight and philosophy remain relevant to every conceivable situation in our modern world. People from all walks of life can now consult the I Ching, previously shrouded in mystery, for guidance to vital questions. It is a poetic and inspirational source of wisdom that can guide and transform those who consult it.

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